



CHRISTIAN

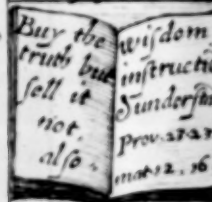


Search the scriptures
John 5. 39



Free all things, hold fast that
which is good: 1 Thes. 5. 21

1 Thes. 5. 21



A sure foundation

Ephes. 2. 20 & 1 Pet. 2. 8.

As he is distinguished
from all Hypocrites
and Hereticks
With the freedom of
the faithfull

As they are proposed by our
Saviour in his words of Gospel
Job 18. 37

Every one that is of the
Truth heareth my voice
London printed for

RALPHE MAB.
1627

HERETICKE.



Remise traditions,
legends,
myrracles.



He that walketh in dark-
nes knoweth not whither he
goeth: Job 12. 13.



THE
CHARACTER
OF
A CHRISTIAN:

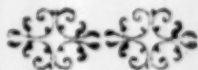
As hee is distinguished from all
HYPOCRITES
AND
HERETICKS.

With the freedome of the faithfull:

As they are proposed by our Saviour,
in the words of the Gospell.

JOHN 18. 37.

*Everyone that is of the Truth, heareth
my voice.*



LONDON,
Printed for Ralph Mab. 1627.



To the Reader.

Courteous Reader, after
I had out of the Scrip-
tures and Fathers col-
lected and written this Chara-
cter of a Christian, as hee is
rightly distinguished from all
Hypocrites and Hereticks, I
came to a sight of Mr. Fishers
Censure and Reioynder to the
Reply of Doct^r White, since
elected Bishop of Carlile:
wherein I perceived little or
nothing, but the scoffing illusi-
ons and evasions of a Prevar-
icator; and that he, being most
unable to answer the Booke,

To the Reader.

Fisher in
his prefix-
ed Cen-
sure, pa. 1.
&c.

Cicero pro
Archia.

seekes to elude all proofes, and
geere his Aduersarie, with
playing upon his prefixed Pi-
cture, his Beard, Cap, Coate,
Ruffe and Cuffes: and to that
purpose he staineth much pa-
per to make a Counter-pi-cture,
and shew that Iesuites are
meere Painters, and best ex-
perienced in staining. Wherein
he spends much time, and plea-
seth himselfe so farre, that hee
is contented to take it for gran-
ted, that the Doctor sought
chiefly to get himselfe adored,
and to purchase a vaine-glori-
ous name; like some ancient
Philosophers, rebuked by the
Romane Orator, and conuin-
ced (saith he) of Hypocrisie by
this Argument; Libris quos
de contemnenda gloria scri-
bunt, sua nomina inscribunt;
Their

To the Reader.

Their Bookes inscribed of the contempt of glory, are subscribed with their names, that they may be glorious. These aspersions of malice, haue made me in setting out this Treatise, to desire to imitate the providence of the Author to the Hebrews, and the modesty of Vincentius Lyrinensis, in keeping my name from it; and after their example, in these no lesse peruerse and gain-saying times, to content my selfe with confessing, professing, and maintaining the Doctrine therein contained, among the multitude of Readers. First, lest any such as the Iesuite is, should with like Art put upon me, that I went about to get a name, to set out mine owne picture in this Character to bee

A 4 adored;

*Vincent.
Lyrinens.
aduers.
bares.*

To the Reader.

adored; to make my selfe onely
and alone to bee this Christian;
or at least, that I should desire
to be popular, and triumph be-
fore the victory, as he chargeth
the learned Doctor; and there-
fore what can I expect, but
greater hate and scorne, seeing
indeed I take such a course to
discover them, as must needs
vex them a great deale more.
Secondly, because the force of
this Booke lyeth chiefly in the
recited testimonies and sayings
of Christ and his Apostles.
In which it is enough for me as
a Reader, to be a Receiuer and
Confessor of them. 1 Pet. 3. 15.
which is also necessary in euery
Reader; hee may not reiect
them, because he findes not his
name to them that transcribed
them: For of him that reiects
Christ

To the Reader.

Christs Word, he saith, The Ioh. 12. 48
Word that I haue spoken,
the same shall iudge him at
the last day. There are heere
also diners authorities of Fa-
thers alleaged, against which
they shall neuer be able iustly
to except, because I cite them
not so much for what they say,
as what they prooue by the
Word of G O D, and that so
soundly, as I am confident the
Papists shall neuer be able to
answer directly to the maine
point, on which all the rest de-
pend; much lesse to defend
themselves, without greater
blasphemies then euer were ut-
tered by Arius, or such wic-
ked Hereticks; nor yet without
some of the same kind, I meane,
against the Divinity of Christ
himselfe: wherein how farre

*As**they*

To the Reader.

they haue proceeded already, will now beyond their expectation bee manifested, by their well knowne Tenets and confessed sayings. The authorities of the Fathers in that Principle, are so many, plaine, and easie to be found in their works, that I desire all such as can, to looke the places, and neither to belecue mee, nor to be outfaced by their accustomed slanders, who say we falsifie the Fathers. Which Art they cannot well vse in this point, because I shew them a learned Cardinall of theirs, alleaging them in the same sense; and besides others, thou maist finde the most of them so alleaged by Aquinas on Iohn; as I haue shewed more at large in another Worke ready for the Presse, and purposely written

Tolet. in
Iohan.

Aquin. in
Euang.

To the Reader.

written on that Argument, as well to conuince Papists, as Iewes and Mahumetans. The rest of the sayings of the Fathers, alleaged heere in other points, haue beene cited and iustified in the Workes of so many Larned men against the Papists, that now it will be too late for any to quarrell them. The very beginning of this worke will shew reasons sufficient to moue me to write, and euery man that would know himselfe in what state he stands, reade out this Treatise, and might haue been much better off, if to stop the mouth of all aduersaries, I had not filled it with such a cloud of witnesses.

The Character of a CHRISTIAN:

*With the freedome of the
FAITHFULL:*

As they are proposed by our
Saviour, in the words of
the Gospell.

IOH. 8. 31, 32.

*Then said Iesus to those Iewes
which belceued on him, If ye
continue in my Word, then
are yee my Disciples indeed.
And ye shal know the Truth,
and the Truth shall make
you free.*



OWSOEVER
there haue beene
some that haue
thought, that a-
mong the manifold Religi-
ons

ons of the world, there are diuers of them, that though they be repugnant & opposite one to another in some principles of saluation; neuerthelesse, to those that walke in any of them, or at the least in any of the best of them, the way is direct enough to leade from euerlasting death, to euerlasting life and happines: because the most of them, after their manner, worship one eternall God, Creator and Gouernour of all things; as *Iewes, Mahumetans*, and others: and many of them, that one God in the *Trinitie* of persons, and vnity of substance, as Protestants, Papists, Anabaptists, Pelagians, & many others; who all
account

account themselves true Christians, and in the right way to life everlasting: yet this opinion is rejected almost by all Religions, while the men of every Religion thinke themselves to be in the onely true faith and way of saluation, and all their opposers in damnable error, and way of damnation. And this is the reason why there hath ever beene so much a doe in the world about Religion, and the true way to life everlasting: and that not onely betweene Christians and their opposers; Heathen, Iewes, and Turks: but even betweene diuers Sects, who professe themselves to be every one of them the true
com

company of the faithfull, the true followers of Christ, that is, true Christians; and all their opposers, vnbelievers or damnable Hereticks.

Whence it cometh to passe, that each with zeale persecuteth other to the death, as Rebels to *God*, and enemies of *Christ*; thinking that therein they doe *God* good seruice: for so Christ telleth his truest followers, *It shall come to passe, that he that killeth you, shall thinke hee doth God good seruice.* Whence it must needs come to passe that many must of necessity be very much perplexed about knowing, which is the true doctrine, and very *Truth* of *God* leading to saluation; and the greater part greatly de-

Ioh. 16. 2.

deceined about the way of life, seeing that there are many errours, and but one Truth of God. Euen as our Lord, who is *the Doore, the Way, the Truth and the Life*, saith; *Wide is the gate, and broad is the way that leadeth to destruction, and many there be which goe in thereat* (many that stumble at the Corner stone) *but strait is the gate, and narrow is the way which leadeth vnto life, and few there be that find it.* The rather, because their leaders commonly make them to erre; *They that leade thee, cause thee to erre.* Wherefore hee addeth, *Beware of false prophets, which come to you in sheepes cloathing, but inwardlie they are rauening Wolues.* He
spea-

Mat. 7. 13.

Verf. 15.

Chrysost. in
Mat.

Verf. 27,
22.

speaketh (saith *Chrysostome*)
of false Teachers, of Hereticall
Christians. And indeed
comming in sheepes cloa-
thing, it seemes they would
be accounted of Christs
sheepe, and Shepheards of
his flocke; and so there, in
the following verses, our
S A V I O U R sheweth
them to be such as say to
him, *Lord, Lord, have we not
prophefied in thy Name, and
in thy Name cast out Devils,
&c.* They call him Lord,
and prophecie in his Name,
and yet preach not *Christ*
alone and aright, but them-
selues also, or the Doctrines
of some other Lords in his
Name; auowing their owne
opinions and traditions, to
be the *Dictates of Gods Spi-
rit*

rit and his Word, which yet are errors, or false glosses: these they professe and maintaine with some mixtures of *truth*: and therefore though they be of others whose doctrines they maintaine, yet they call him Lord, and will needs be accounted his followers. But therefore he saith there, *Then wil I professe unto the, I neuer knew you, depart from me, yee workers of iniquity*: He will not acknowledge them for his *Disciples*, followers, or servants; because they euer wore a mixed *Linery* or *Coat*, with the *Cognisance of Gods Word*, and menstraditions; *Truth* and *Error* quartered together, which may not stand together. For
what

Verf. 13.

what communion hath light with darkenesse? Men cannot serue two masters: nor consequently be *Disciples of Christ and Antichrist*, or any other false prophet. His seruants ye are to whom ye obey; whether *Christ or Antichrist*; *Christ* the true Prophet, or a false; and that though such a false prophet come in *Christs* Name, Christ will onely be serued in this kind: wherein he admits no mate, no other master to leane to. Therefore saith he there; *Whoever shall heare these sayings of mine, (not of other Lords, nor of mine and others, but of mine) and doth them, I will liken him to a wise man, which built his house vpon a Rocke:*
And

Ver. 24,
25.

And the raine descended, and the floods came, and the winds blew and beat vpon that house, and it fell not, for it was grounded vpon a Rocke; viz. on Christs Word. This man builds onely on it, not on the sandy foundations of mens traditions, nor on false glosses which are but Hay and Stubble: but onely on the Word of God; against which the raine of Satans suggestions and inuentions descended; for hee is the Prince that ruleth in the aire, and the Father of lyes; and the floods of vngodlinesse came, and the winds of false doctrines blew; Heretickes and erronious arguments blew, and beat vpon that house, and it fell not, for it was

was founded on a sure Rock,
viz. on the Word of God.
Notwithstanding then all
these dangerous grounds
and passages, there is a sure
Rock; there is a true way,
and some there be that find
it: there are some that are
his Disciples indeed, and
know the Truth, though o-
thers stumble and fall into
error, and are broken. Nei-
ther hath Christ left vs in
perplexity and ignorance,
but hath given vs most sure
tokens of all these; and
namely, of a true believer, a
true Disciple and servant,
one out of the danger of all
seducers, which hee saith
there, is one *that heareth his
sayings, and doth them*, and
builts on them as on a
Rock;

Rock; and here more plainly, and without parable, he saith unto those Jewes which beleene on him; *If ye continue in my Word, then are ye my Disciples indeed. And ye shall know the Truth, and the Truth shall make you free.* In which words we may observe three things. First, a condition; secondly, a prerogative; and thirdly, a promise. The condition, in these words; *If ye continue in my Word*: The prerogative, in these words; *Then are ye my Disciples indeed*: The promise, in these words; *And ye shall know the Truth, and the Truth shall make you free.* In the condition we may observe two things; first, the parties to whom the condi-

tion is offered, or extended; and secondly, the condition it selfe. The parties are beleeuing Iewes. *Iesus* said not this to Infidels, Vnbeleeuers, Opposers, or Hereticks, that they should *know the Truth*, and the *Truth* should make them free: but then said *Iesus* to those Iewes that beleued on him, *Si manseritis*; If ye continue in my Word, then are yee my Disciples indeed: not else. And yee shall know the *Truth*, and the *Truth* shall make you free: that is, from sinne, as hee sheweth, *verse 34. 36*. Therefore they were nor yet free from sinne, nor yet regenerated and iustified: for hee saith not the *Truth* hath, but the *Truth* shall make you free:
Where

Where obserue, first, that though they beleeued him to be the Light, to be the *Messiah*, they were not yet iustified. He had said, * *I am the light of the world*, and vnlesse ye beleeeue that I am he, yee shall die in your sinnes; which is most true: for whosocuer beleeueth him not to be the Light, the Truth, the *Messiah*, shall die in his sinnes; and yet if hee beleeeue this, as these did, ye see that is not sufficient; there is somewhat more required both to the making of a true Disciple, and also to Iustification: for indeed the *Deuils* beleeeue him to be the Light, to be the Christ, the Sonne of God, and what more is, they con-

*Ver. 12.

24.

B

fesse

fesse him to be such, yet were they neither his *Disciples*, nor iustified. It is not thē enough to belecue him to be the Light, that should open the blind eyes, vnlesse he be a light to thee to open thy blind eyes; not enough to belecue that hee shewes the new Couenant, vnlesse thou know this Couenant, whether it be of Grace, or of Workes, what it is, what it offereth, and to whom; or vpon what conditiō: nor indeed enough to know it, vnlesse thou beleue it, and apply it to thy selfe, and conuincit in it, as is here required. The woman of *Samaritan* saith, I know, the *Messiah* cometh, when he is come, hee will saye all things. Though she

she belecue this; yea, though she also belecue him, saying to her, *I am he*; yet is she not his Disciple indeed, till shee come to learne these all things of him or his Apostles, which she confessed he should teach. It is one thing to belecue, that it is he that shall teach all things necessary to saluation, and another to continue in his Word till we learne them of him or his Ministers, and belecue and know them, which you see is required in a true Disciple, that is, in a *true Christian, and to remission of a mans finnes and iustification. But some men will say, Children baptized, dying before they come to be of yeeres to haue knowledge

* See below.

and faith, haue remission of sins, and all other benefits of Christs Passion, and are true Christians indeed: therefore men may be true Disciples; that is, true Christians indeed, & be freed from sin, that is, iustified, though they know little more then these Iewes did, which beleeued on him that he was the Light, the Christ the Sauour. I answer, the difference is very great, betweene Children that liue not till they be capable, and men that are more capable of knowledge; such as cannot well know the Truth, nor vse the meanes, and such as can, or may, if they wil: to such onely, & of such onely Christ heere speaketh: and herefore though no doubt,

but that many children are freed that come not to knowledge & faith; yet you see that our Saviour sheweth that this knowledge and faith in him, or at least such measure of it as we can attaine, and continuance in the Word, whereby it is attained, are absolutely necessary in men and women; and so necessary, that without them, they cannot be freed, nor consequently saved, but must die in their sins, as he said to some a little before. And this will further appeare in the sequell.

In the meane time this serueth to conuince those men, who thinke it sufficient for a Christian to beleue that Iesus is the Christ, the

B 3 Light,

Light, the Sauour, though they doe not continue in his Word, to learne and know the *Truth*, the new *Covenant*, and what it teacheth, that so knowing the *Truth*, they might be freed thereby. If they know but the Histori-
call part of the Testament, that the Sonne of God was incarnate, that he wrought miracles, suffered for sinne, rose againe, and ascended, they thinke all is well: All which, yet the very Devils know, and belecue: one saith to him; ^a *I know thee who thou art, the Holy one of God.* And after his Resurrection, they say, ^b *Iesus we know:* and St. James saith, *The c Devils beleue and tremble.* And yet they were neuer said to con-
tinue

(a) Luke
4.34.

(b) Acts
19.15.

(c) Iam.
2.19.

tinue in the Word : For
d they abode not in the Truth,
 nor to know the Truth a-
 right, to belecue and apply
 it to themselves; as we must,
 if we will be true Disciples,
 and freed, and saued from
 sinne: for we see, our Savi-
 our himselſe so teacheth,
If yee continue in my Word,
then are yee my Disciples in-
deed, and yee shall know the
Truth, and the Truth shall
make you free ; as if he said, o-
 therwise not, but yee shall
 die in your sinnes. They
 therefore that make so little
 account of knowledge in
 the Scriptures, and Faith in
 the Word, and of Prea-
 ching, Hearing, and Rea-
 ding,* whereby this know-
 ledge of the Truth, and

(d) Iohn
 8.44.

* Rom. 10.
 13.

Faith is attained; they may see their owne danger; at least in the sequell. In the meane while, such as are better affected, may heare him say; *If yee continue in my Word, &c.* Here is the condition required: which is to continue in the Word: and not in any word pretended to be his; for many would come in his Name with other doctrine, and deliver it for his Word; but he saith, In my Word, not what is pretended to be mine.

So then, in the condition two things are considerable: First, what is meant by that which hee saith, *My Word*: and secondly, what it is to *continue* in his Word. When
he

he saith, My Word, that is,
which I haue now taught,
and will teach you before
my death, or by my Apo-
stles, who shall teach my
Word; and of whom there-
fore he saith; *e* *He that hea-*
reth you, heareth me, to shew,
that to know the *Truth*, hee
would haue vs to continue
hearing him and them, and
him in them; because that
must needs be true which he
telleth his Apostles; *f* *When*
the Spirit of Truth is come, he
will guide you into all Truth:
for he shall not speake of him-
selfe: but whatsoeuer hee shall
heare, that shall he speake, and
he wil shew you things to come:
he shall glorifie me; for he shall
receiue of mine, and shall shew
unto you. Where obserue,

(e) Lukio.
16.

(f) Ioh 16
13.

he saith not, he will guide you into some truth, but into all *Truth*, nor into any doctrine, but into the *Truth*, that freeth: neither shall this be any new or other doctrine, but saith Christ, *hee shall take of mine*; and that is, as he saith in another place, *¶ He shall teach you all things, and bring all things to your remembrance that I have told you*: and those are all things that he had heard of the Father, touching our salvation, as God had promised, *Deut. 18. 18. He shall speake unto them all that I shall command him*: and as he saith, * *All things that I have heard of my Father, I have made knowne unto you*. So then, the Holy Ghost teacheth no other Doctrine

(g) Ioh. 14.
26.

* Chap.
15. 15.

Doctrin to the Apostles,
then that which CHRIST
himselfe taught them; and
Christ himselfe taught them
no other Doctrin, then
that which hee had heard
of his Father; as hee saith
in this very eighth Chap-
ter to these Jewes. *He
that sent mee, is true, and I
speake to the world those
things which I heard of him.
* I speake that which I have
seene with my Father: euen
the Truth which I have heard
of God; and that from all
eternity, as he saith, Chapter
12.48. See below.*

(b) Iohn
8.16.

* Ver. 38
40.

This eternall Word hee
preached, and after manifes-
ted the same to his Apo-
stles, by the Holy Ghost.
and saith St. Iohn, *That
which*

(i) Iohn
1.3.

which we have seen and heard, declare we unto you, viz. in these our writings, in the Holy Scriptures. In this eternall Word then there declared, must we continue without receiuing other doctrine. But as St. Paul saith, *(Gal. 1. 8.)* Though wee, or an Angell from Heauen preach vnto you any other Gospell, then that which we have preached, let him be accursed. Ye see then summarily set forth vnto you, what is the word in which wee must continue, and which he calleth, *My Word*. And that is, first, that which hee had then taught them. For there is no man but will readily confesse, that hee had respect to that which hee had then newly
saith

laide vnto them; when hee saith, *If yee continue in my Word, &c.* And therefore it is very needfull that wee take a little view of those words which he then spake vnto them; that so we may know what this Doctrine is, which our Lord holdeth so necessarie in a Disciple, and for a Christian to continue in, that so hee may know the Truth, and the Truth may make him free. In the twelfth Verse he saith, *I am the Light of the world, hee that followeth mee, shall not walke in darknesse, but shall haue the light of life.* That is, I am the Light promised, *Isai. 24. 6. I will giue thee for a Couenant of the people, for a light of the Gentiles,*

(1) Ioh. 8.
12.

to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darknesse, out of the prison-house, &c. And Chap. 49. 6, 8, I will also giue thee for a Light to the Gentiles, &c. And I will giue thee for a Couenant of the people, to establish the Earth.

(m) Aēt. 26.
22, 23.

^m The Prophets and Moses (as Paul speaketh) did say hee should come, and should be the first that should shew light vnto the people, &c. Hee affirmed himselfe to bee this Light, and proued it by sound Doctrine and Miracles. Yet for all this, ⁿ The Pharisees therefore said vnto him, Thou bearest record of thy selfe, thy record is not true. Iesus answered and said vnto them, Though I beare record of

(n) Ioh. 8.
13, 14, 15.
16, 17, 18.

of

of my selfe, yet my record is true: for I know whence came, and whither I goe: yee iudge after the flesh; (they iudged of him according to his outward man, in which yet there was to be no extraordinary forme or comlines, no beauty that we should desire him, Isa. 53. 2. and not according to his Diuine Doctrine and Miracles.) I iudge no man; and yet if I iudge, my iudgement is true: for I am not alone, but I and the Father that sent me. It is also written in your Law, that the testimony of two men is true. I am one that beare witnesse of my selfe, and the Father that sent mee beareth witnesse of me; (viz.) by voices from heauen, and by Miracles wrought by him

him and by his Apollles;
*God also bearing them witnesse
 both with signes and wonders,
 Heb. 2. 4. &c.* In both w^{ch} the
 Father bare witnesse, that Ie-
 sus was the Light promised,
Isa. 42. which should loose
 out of darknesse. *Then said*
they vnto him, Where is thy
Father? Iesus answered, Yee
neither know me nor my Fa-
ther: If ye had knowne mee,
ye should haue knowne my Fa-
ther also. Because, as this p E-
 uangelist sheweth, hee is the
Word, and therein the *true*
Light, that declareth the Fa-
 ther to vs: euen as our word
 and wisdom declareth vs
 to others, so *the Word made*
flesh (which is there affirmed
 to bee the onely begotten
 Sonne of the Father) he hath
 declared

(o) Vers. 19.

(p) Ioh. 1. 1.
 9, 14, 18.

declared him. And so indeed Christ saith, *¶ I am the Way, the Truth, and the Life, no man cometh vnto the Father, (viz. vnto the knowledge of the Father) but by mee: as it followeth; ¶ If ye had knowne me, ye should haue knowne my Father also: and from henceforth ye know him, and haue seene him. (viz.) in seeing his Word and Truth, which is the Sonne.* (¶) Aug. de Trin. 7.
Augustine: For the Father is reuealed by the Sonne, that is, by his Word. For if this temporall and transitory word which wee bring forth, both sheweth it selfe, and that thing whereof we speake; how much more the Word of GOD, by which all things were made? And therefore indeed hee
 faith

(q) Ioh. 14.
6.

(r) Ver. 7.

(t) 1. Io. 5.
20.

(u) Ioh. 8.
26. and
chap. 7. 28.

(w) Irenaeus
advers. ha-
res. lib. 4.
cap. 14.

saith there to Philip, *Have I bin so long time with you, (viz. preaching and teaching) and hast thou not knowne me? (viz. the Word?)* Hee that hath seene mee, hath seene the Father, (viz. in seeing or vnderstanding the Word.) For so S. Iohn, who often affirmeth him to be the Word, saith, *We know it because the Sonne of God is come, and hath given vs an vnderstanding to know him that is true; (viz. the Father, as Christ often saith; "He that sent me, is true) and wee are in him that is true in his Son Iesus Christ; that is true in his Word, as hee had newly called him, vers. 7. Irenaeus, "For the Lord shewing himselfe to his Disciples, because hee is the*
Word

Word which maketh the Father knowne, and upbraiding the Iewes thinking themselves to haue God, when they frustrated his Word, by which GOD is knowne, said, No man knoweth the Sonne but the Father, neither knoweth any man the Father but the Sonne, and hee to whom the Sonne will reueale him. Which is to say, as he sheweth there, that neither can any man know the Father, vlesse the Word of God, that is, vlesse the Sonne of God reueale him: and therefore the Sonne reuealeth the knowledge of the Father, by his owne manifestation. * And therefore (saith hee in another place) the Lord saith to his Disciples, I am the Way, the Truth, and the Life. No man commeth

• Jdam, cap.
16.

to the Father but by me. If ye had knowne me, ye should haue knowne my Father, and henceforth ye know him, and haue seene him. Out of which it is manifest, thnt by the Sonne, that is, by the Word, hee is knowne. Hitherto Irenaus. And so wee see what our Sauour meanes, when hee saith here to the Iewes, * If ye had knowne me, yee should haue knowne my Father also. And this indeed his following words proue more fully: for he addeth, * Ye shall seeke me, and shall dye in your sins: for if ye beleene not that I am he, ye shall dye in your sinnes. That is, if ye belecue me not to be the Light promised, as he had affirmed himselfe to be, even the Light that reuealeth

(x) Ioh. 8.
19.

* Verf. 21,
24.

vealeth the Father in all matters of saluation ; and so looseth the prisoners bound in the prison of sinne and ignorance : The Father (as he saith) had witnessed this ; (*viz.*) that he was the Light, and that indeed as he is the Word, or Couenant of God, for all is one. *I will giue thee* (saith hee) *for a Couenant of the people, for a Light of the Gentiles.* It should seeme then, that hee is the Light, as he is the Couenant ; and the Couenant or Word, as he is the Light. And so indeed he is, if wee take the same as it is the Wisdome of God, and his eternall new Couenant or Testament ; whereof S. Paul saith, *y God hath made vs able ministers of the*

Isa 42 6.

(1) 2. Cor.
3 6.

See below.

(2) Ioh. 6.
63.

*the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. Now the Lord is that Spirit, (that then is, by S. Pauls account, * the Lord Iesus is that Word or Testament) and where the Spirit of the Lord is, there is libertie.* That is, where Christ the Truth is, there is libertie, as himselfe saith, *The Truth shall make you free.* And so indeed Christ saith,² *It is the Spirit that quickneth, the flesh profiteth nothing: The words that I spaeke vnto you, they are Spirit, and they are life.* But Christ spake the words of the new Couenant, they are Spirit; and Saint Paul saith, the LORD, to wit, Christ, is that Spirit. And indeed

indeed Christ sheweth vs as much in that place, when after he had said, ^a *The bread of G O D is hee that commeth downe from Heauen, and giueth light vnto the World; I am the Bread of Life.* He expounds himselfe thus : *It is the Spirit that quickneth: the words that I speake vnto you, they are Spirit, and they are life: as if he said, they are the Spirit, they are the bread of life, to which wee come by hearing and learning, as we shall by and by see him shew in the 45. verse of that Chapter. So also hee saith,* ^b *Man shall not liue by bread alone, but by euery word that proceedeth out of the mouth of God.* By this reckoning then, Christ spake the eternall wisdome

(a) Vers.
34. 48.

(b) Mar. 4.
4.

(c) Ioh. 8.
24, 25.

wisedome of God, which is the new Couenant; and he is, and from the beginning was that eternall Word which he spake. So indeed we may heare him affirme in this eighth Chapter to these Iewes: for when hee had said, *c* If ye beleeue not that I am hee, (*vi*z. the promised Light) yee shall dye in your sinnes. Then said they vnto him, *Who art thou?* Iesus saith vnto them, *τὸ ἀρχαῖον ἐγὼ καὶ ἡ ἀλήθεια ὑμῖν*, from the beginning that which I speake vnto you: that is, I am from the beginning, that Word, that Truth which I speake vnto you: for the Verbe is in the present tense: and when hee after saith, *d* I speake that which I haue seene with my Father: that

(d) Verf.
38.

that is, in effect, as *Augustine*, *Beda*, and others well vnderstand him; & I haue seene the Truth, I speake the truth, because I am the Truth: for if the Lord spake the Truth which he hath seene with the Father, he hath seene himselfe, he speaketh himselfe, because he is the Truth of the Father, which he hath seene with the Father: for he is the Word, which Word was with God. Which the same Fathers prooue more fully on diuers other verses of the Gospell, as wee shall see anon. In the meane time this may teach vs to vnderstand Christs words, when to them that said to him, What art thou? he answered, *From the beginning that which I speake vnto*

(c) *Aug. in Ioan. Tract. 41. & Beda serm. 5. post inuocant.*

C you

(f) Mark.
1. 27.

(g) Ioh. 8.
57, 58.

you. The Iewes thought his doctrine nouelty, and him-
selfe a person of late begin-
ning; They say, *What new
Doctrine is this?* and in this
Chapter; *Thou art not yet
fifty yeers old.* Against which
assertions Christ saith, *Before
Abraham was, I am.* And
here, *I am from the beginning
that which I speake vnto you.*
In which words two things
are very considerable. First,
that the word which Christ
spake vnto them, was from
the beginning, and eternally
with God: and secondly,
that Christ (as he here affir-
meth) is that eternall Word
of the Father, and that the
promised Messia was to be
so: for this Christ inferreth
when he saith; *If yee beleue
not*

not that I am hee, yee shall die
in your finnes.

For the first, that the
Word which Christ spake,
was from the beginning;
Saint *Matthew* proves while
he saith, that Christ did but
utter things which have beene
kept secret from the foundation
of the world. Therefore Saint
Paul being well assured, that
the Doctrine of Iesus was
certainly the Word of God;
he saith first, that the same
is a mystery which from the
beginning of the world hath
been hid in God, who created
all things by Iesus Christ, viz.
by the Word: and then that
the same manifold wisdom
of God preached in the Go-
spell, is the eternall purpose
which hee purposed in Christ

(b) *Matth.*
13.35.
Psal. 78.2.

(i) *Ephes.*
3.9.

(k) *Vers.*
10.

Iesus our Lord: that is, in his eternall word and wisdom. And in another place, this Preacher of the Word saith,
1 We preach Christ the power of God, and the wisdom of God. m But wee speake the wisdom of God in a myserie, even the hid wisdom which G O D ordained before the world, to our glory. That is, eternally as before. And in another place, that the same is ⁿ *a myserie which was kept secret since the world began, but now is made manifest.* And againe, hee declareth ^o *the purpose and grace of God giuen vs in Christ Iesus to haue bin before the world began.* So that all this wisdom or Doctrin of God preached in the Gospel, was in the beginning

(d) 1 Cor.
1.24.

(m) Chap.
2.7.

(n) Rom.
16.25.

(o) 2 Tim.
1.9.

ginning the Word with God: and therefore that which Saint *John* saith, may be verified thereof: *In the beginning was the Word, and the Word was with G O D.* Whence it followes, that the same Word is G O D: because before the Creation there was nothing but very God and eternall life. Whatsoever therefore was before the Creation, with God, and in God, as Wisdom, and * Light, the same was God: *Quicquid in Deo, Deus est*: This Word was with God, and in God before the world, before all times; therefore the same is God: and yet this Word must needs haue been euer so with God, as a true person,

C 3

* See 1
Ioh. 1. 5.

(p) Ioh. I. 1,
2.

(q) 1 Ioh.
1. 1.

son, truly distinct from him whose Word he is, as the Gospell sheweth, which is most contrary to the grosse errors of *Paulus Samosatenus*, *Sabellius* and others. Therefore Saint *Iohn* speaking of the same eternall Word and Wisedome mentioned by Saint *Paul* in the places aboue named, saith first, ¶ *That which was from the beginning, which wee haue heard, which wee haue seene with our eyes, which wee haue looked vpon, and our hands haue handled of the Word of life. For the life was manifested, and wee haue seene it, and beare witnesse, and shew vnto you that eternall life which was with the Father, and was manifested vnto*

vs.

us: And then he saith after
of this Word, which reuea-
leth the Father, and where,
in the Father is true; *This*
is very God and eternall life.
So indeed Christ saith of his
Fathers Word: *I know that*
his Cōmandement is life eter-
nall. *Augustine, If there-*
fore the Sonne himselſe bee the
eternall life, and the Comman-
dement of the Father bee the
eternall life: what other thing
hath he said, then I am the
Commandement? So he him-
selfe being Wisedome, and
the proper Word of God,
saith: *The Lord possessed*
me in the beginning of his
way, before his workes of old. I
was set up from euerlasting
Then was I by him; that is,
as a person certainly distinct;

(r) Chap.
5.20.

(f) Ioh.
12.50.

(i) Aug in
Ioh. tract.
94.

(v) Prou.
8.22.

(x) Mic. 5.

2.

חכמה

(x) 1 King.

4-34.

and therefore w *Micah* saith,
His goings forth haue beene
from of old, from everlasting;
 to shew vs, that in the minde
 of God, the one whole
 Word was from eternitie,
 and in one act or instant,
 brought forth the true and
 naturall Sonne: for this pro-
 gression argues generation.
 And yet that the same Wis-
 dome is the very Word of
 God; the word sheweth
 that it is put for Wisedome,
 which is *chockmah*: which
 importeth such a wisdom
 of some person as may be
 expressed in words. So it is
 said; *xThere came of all people*
to heare the wisdom of Salo-
mon, from all the Kings of the
earth that heard of his wise-
dome. Where, besides other
 places,

places, you have the same Hebrew word twice: and secondly, it is plaine by the whole scope of the *Prouerbs*, which begin thus; *The Prouerbs of Salomon, to know wisdom and instruction;* (where you have the same word) to perceine the words of vnderstanding, &c. as if he said, The scope of the Booke is, that men might know that wisdom which is instruction, and the words of vnderstanding, as it followeth: *To vnderstand a Prouerbe and the Interpretation, the words of the wise, &c.* but saith he, *Fooles despise wisdom and instruction,* viz. those words. Where still you haue the same word; and so after: *If thou wilt*

(p) Prou. 1.
1, 2.

(2) Ver. 6, 7.

(a) Chap. 2, 1.

(b) Verſ. 6.

(c) Verſ.

19.

(d) Prou.

3. 13, 14,

18.

(e) Verſ.

19.

(f) Pſal.

33. 6.

receine my words; ſo that thou incline thine eare to wiſdome, viz. to the Word: ^b for the Lord giueth wiſdome; (but out of what Treasurie?) Out of his mouth knowledge and underſtanding. ^c When wiſdome entreth into thy heart, and knowledge is pleaſant to thy ſoule; ^d Bleſſed is the man that findeth wiſdome, and the man that draweth out underſtanding; (that is, that findeth the ſenſe of Gods Word) for the Merchandiſe of it is better, &c. She is a tree of life to them that lay hold upon her, &c. ^e The Lord by wiſdome hath ſounded the earth: that is, by his Word, as the Pſalmiſt ſaith; ^f By the Word of the Lord were the Heauens made, &c. And the Author

Authour to the Hebrewes,
 g *The worlds were framed by
 the Word of God: and that
 is by the Sonne who is the
 Word.* h *By whom* (saith he)
he made the Worlds. This
 made Saint Iohn say, i *In the
 beginning was the Word. All
 things were made by him.*
 Therefore Saint Paul must
 needes meane this Word,
 when he saith, k *By him were
 all things created.* l *God crea-
 ted all things by Iesus Christ.*
 By the Word of God: by
 wisdom, *Prou. 3.* which af-
 ter saith, m *Wisdom is bet-
 ter then Rubies. By me Kings
 reigne. The Lord possessed
 me in the beginning of his way.*
 For though before the
 VVorlds there was neither
 Man nor Angell to heare
 eternall

(g) Hebr.
11.3.

(h) Chap.
1.1.

(i) Ioh. 1.
1.3.

(k) Col. 1.
16.
(l) Ephes.
3.9.

(m) Pro. 8.
11. to 22.

(n) Iob 13.
13.

(o) Tit. 1. 1,
2.

(p) Rev. 1.
11.

eternall life promised vnto them; yet because ⁿ God is *in one minde*, and his purposes are all frō everlasting: therefore Saint *Paul* saith of *Eternall life*: That ^o God that cannot lie, promised the Sonne before the world began, but hath in due times manifested ⁿ *his Word* through preaching. And therefore we must beleeue the same, to wit, that the VVord was before al worlds, though declared in time, and at sundry times, and after diuers manners, according to our capacities: yet with God the same is one, and eternall, and the Sonne that eternall VVord; as he doth inferre while he saith; *I am Alpha and Omega, the first and the*

the last: he is a *Legis*, and a
Euangelij, the beginning of
the Law, and the end of the
Gospell; *Velatus in veteri*,
reuelatus in nouo Testamento,
veiled and shadowed in the
Old, reuealed and exhibited
in the New Testament. In
the New Testament which
Saint Paul saith, is, a Spirit
and Life, and the Lord is that
Spirit. Hee is the VVord,
and the same was eternally
with G O D. *Athanasius*,
Heare the Apostle speaking
to this purpose, that his power
and Diuinity is eternall, which
eternall power or Diuinity is
his Sonne. Which in another
place he resolucth as evidently,
affirming Christ to be the pow
er of God, and the wisdom of
God. For (O Hereticke) was
there

(9) 2 Cor.
5. 6, 17.

(r) Athan.
de Vnit.
subst. Trin.
lib. 5. vide
Antidot.
aduers. he-
res.

there euer a time when the Father was without his power, and wisdom, that hee should be said of you to be without his Sonne? Let it be farre from vs, while the Scripture doth euery where plainly declare to thee, that the Father was alwayes with the Sonne, and the Sonne with the Father. For, In the beginning was the Word, and the Word was with God, &c. And indeed Saint Iohn there implyeth, that the VVord which was in the beginning, and by which all things were made, must needs bee more ancient then the beginning, as we haue proued the Word to be: and therefore Calvin on that place saith well: *As God did reueale himselfe in creating the world*

(S) Calvin.
in Iohn 1.

world by his Word, so had hee the same laid vp in himselfe before: which makes against the heresies of Seruetus, who feigneth that this eternall Word did then take his beginning, when he was reuealed in the Creation of the world: as if it were not, before the power thereof was knowne in the work, like the Arrians. Which is a grosse error. For (saith Tertullian.) Though God had not yet sent forth his Word, neuerthelesse hee had it with reason, and in reason within himselfe, by thinking and disposing with himselfe tacitely, what he was afterward to speake. This Word which is the wisdom laid vp with God, Psal. 8. is the first begotten mentioned, Psal. 2. and

(1) Tertul.
de Trinitad.
uer. prax.
cap. 6. & 7.

and in other places, begotten
and laid up with God in his
sense. The Word by which all
things were made, Psal. 33. 6.
and Iohn 1. One and the
same force is sometime in the
name of Wisedome, sometime
in the name of the Word. Cy-
prian hath the like, while he
gathereth that he must
needs be the Word mention-
ed Psal. 33. 6. and Psal. 107.
20. and Iohn 1. 1. and the
Wisdom mentioned, *Prou.*
8. & *1 Cor.* 1. and so hath St.
Ambrose, while he saith, *he
is Gods eternall power mention-
ed, *Rom.* 1. 20. and this E-
ternall Word, *Psal.* 119. 89
and that he is called some-
time the Word, sometime
the Power, sometime the
Wisdom of God.

(u) Cyprian.
aduers. Iu-
dicos. lib. 2.
cap. 1.

* Amb. de
filiis D. sin-
tue. cap. 5.
v. 6.

I might heere (as I haue
in another worke) cite ma-
ny other Testimonies, pro-
uing the Word to be eter-
nall, and Christ that eternall
Word : but it needs not
here, seeing *Athanasius* saith,
* *How can they be called Chri-*
stians, who affirme the Sonne
of God to be one thing, and the
Word of God another? And wI-
renaw; But they blaspheme also
against the Lord, seuering and
diuiding Iesus from the Christ,
and Christ from the Saviour,
(as did *Cerinthus*) and againe
the Sautour from the Word,
and the Word from the onely
begotten : as did *Eunomius*
and others. * And that the
Word, that is to say, the Sonne,
was alwayes with the Father,
wee haue demonstrated by
many

* *Ad Epist.*
Episc. Corin.

(w) *Frena-*
us aduer-
sus hares.
Prolog.
in lib. 4.

* *Idem, lib.*
4. cap. 37.

many proofes. And because
 Wisdome, which is a Spirit,
 was with G O D before euery
 Constitution, he saith by Salo-
 mon, The Lord by wisdome
 hath founded the earth, &c.
 And againe, When hee prepa-
 red the heauen, I was with him.
 There is therefore one G O D,
 who by his Word and Wisdome
 made all things. But our Lord
 Iesus Christ is this his Word,
 who in the last times became
 man, &c. And therefore in-
 deed Christ in another place
 affirmeth himselfe to be ^x the
 beginning of the Creation of
 God: that is, from the be-
 ginning, that Word, which
 gaue beginning to all crea-
 tures, and by which they
 were all made in the begin-
 ning. Therefore Iohn saith,
 y That

(x) Reu. 3.
 14.

y That which was from the beginning, which we haue heard, &c. And in the Gospell, In the beginning was the Word, &c. Taking his authority not onely out of the Old Testament, but even from Christs owne mouth, who to the Jewes that said, *What art thou?* answered, *From the beginning that which I speake unto you.* Cardinall Tolet well obserueth, that
 “ there was an old Heresie
 “ of *Eunomius* and others,
 “ who affirmed the Word
 “ and the Sonne to haue
 “ been two distinct natures:
 “ for *Eunomius* affirmed, that
 “ there were two Words of
 “ God; one internall, and
 “ connaturall with God; the
 “ other externall, which he
 affirmed

(0) 1 Ioh. 1.

(1) Ioh. 8.

(a) Tolet.
in Iohan. 1.

“affirmed to bee called the
“Word, because he recei-
“ueth words of God of the
“same God, and shewes
“them vnto vs: hee thought
“this Word not to haue bin
“connaturall or consub-
“stantiall with God, but cre-
“ated; and the Sonne of
“God to haue beenc such a
“Word, and not that for-
“mer: for hee expounded
“the words of *Iohn* thus,
“that these two sayings, *In*
“*the beginning was the Word,*
“*and the Word was with God,*
“might bee meant of the
“first Word; but the third,
“*and God was the Word,* of
“the latter, which VVord
“is the Sonne of God, and
“he interpreted him to bee
“called God, not according
“to

"to nature, but according
 "to a certaine similitude:
 "*Eunomius* vsed diuers ar-
 "guments to confirme his
 "heresie, which *Cyris* bring-
 "eth in and confuteth:
 "whereof he tooke one out
 "of the second Psalme; *The*
 "*Lord said vnto mee, Thou*
 "*art my Sonne.* If therefore
 "(saith *Eunomius*) the Lord,
 "to wit the Father, spake to
 "his Sonne, the Sonne is
 "not the Word which the
 "Father speaketh, but he to
 "whom the Father spea-
 "keth; and the Word is the
 "meane between the Father
 "and the Sonne. Which
 "Heresie is cleane against the
 "proofes of Scirpture a-
 "boue mentioned. That
 "Hereticke therefore iudged
 "of

Cyris. lib. 1.
in Iohan. c.
4. and lib. 7.
The sau. cap.
2. and 4.

*Aug. in Io-
an. Tract.
40. See
below.*

" of diuine things as of hu-
 " mane; when diuine things
 " are farre different, and do
 " infinitely excell humane
 " things. And for the Fa-
 " ther to speake to the Son,
 " can be no other as *Au-*
 " *gustine* hath excellently
 " proued, then to beget him
 " knowing and vnderstan-
 " ding: for the Father be-
 " getteth the Sonne, and in
 " that begetting imparteth
 " his whole knowledge: and
 " this is to speake to him.
 " But the Sonne to receiue
 " the VVord by generation,
 " is to bee begotten the
 " VVord: and so to receiue
 " the same knowledge from
 " the Father, is to heare
 " from the Father. The Son
 " is therefore that same
 " VVord

“VVord proceeding from
“the Father wherein hee
“speaketh, and hee is the
“same which hee heareth,
“and hee to whom the Fa-
“ther speaketh. The Ca-
“tholike faith therefore
“holdeth, that there is one
“onely VVord of G O D,
“which was in the begin-
“ning with G O D. The
“words of Saint *John* also
“confute this Heresie, while
“he saith, *We shew vnto you*
“*that eternall life which was*
“*with the Father, and was*
“*manifested vnto vs.* In
“which words he expressly
“teacheth, that the very
“same Word became man,
“which was eternally with
“the Father, and appeared
“vnto vs. *Cyrill* therefore
“saith

* Cyril. lib. 7.
Theof. cap. 1.

“faith well, * As the Son is
 “properly & by himself the
 “Son, because he is begottē,
 “not because hee maketh
 “men Sonnes; so hee is the
 “Word not made. so in re-
 “spect of vs, but in himselfe,
 “and from eternity, because
 “he is produced in the mind
 “and vnderstanding of the
 “Father. Hitherto Tolet.
 Indee the words of the
 Psalme may bee read, *I will*
*preach the * Law, whereof*
(viz. of which VVord) the
Lord hath said vnto me, Thou
art my Sonne. So it is in the
 Translation appointed to be
 read in our Churches. And
 indeed, that which is said
 there, *Kisse the Sonne*, the
 Septuagint reads, *Receiue in-*
struction; and the Chalde,
Receiue

* Decree
or Word.

receiue doctrine; as if they both said, Receiue and embrace the Word of GOD, which is the Sonne of God. Howsoeuer, our Sauours owne words are plaine, to proue himsele the VVord, when to them that asked, *What art thou?* hee answered, *From the beginning that which I speake vnto you.*

And then addeth, *b I haue many things to say, and to iudge of you, but hee that sent me is true, and I speake to the world those things which I haue heard of him.* August.

c As if he should say, I therefore iudge the Truth, because I am the Truth, the Sonne of the True: the Father is true, the Sonne is the Truth: for he saith most aptly, I am the Way,

D

the

(b) Ioh. 8.
26.

(c) Aug. in
Ioh. Tract.
39. & Beda
Hom. feria
secunda. post
remissioe.

the Truth and the Life. And it is indeed very worthy our observation, that hee being the Word and Truth of the Father, and speaking (as he saith) his Word and Truth, and nothing but the Truth, both still tell vs that he speaketh to the world *his* Word, and that his Father is true therein; and so in effect exhorting vs to belecue his Father therein, he sheweth vs, that he is not his own Word and Truth, but the Word and Truth of the Father, and that hee onely speaketh his Word to the world. And therefore indeed he saith,

Verily, verily, I say unto you, he that heareth my Word, and beleueth on him that sent me, hath euerslasting life. Augustine;

(d) Ioh. 5.
14.

gustine; c He said not, Hee
 that heareth my Word, and
 beleeueth mee, but beleueneth
 him that sent me: Let him
 therefore heare the Word of
 the Sonne, that he may beleue
 the Father. Wherefore must
 he heare thy Word, and beleue
 another? When we heare ones
 word, doe wee not heare him
 that produceth it? We accom-
 modate our faith to him that
 speakes to vs. Therefore what
 would he say, He that heareth
 my Word, and beleueth on
 him that sent me, saue because
 his VVord is in me? and what
 is, heareth my VVord, saue
 heareth me? But hee beleueneth
 him that sent me, because when
 he beleueneth him, he beleueneth
 his VVord: but when he be-
 leueneth his VVord, he beleueneth

(c) Aug. in
 Joh. Tract.
 19.

me, because I am the VVord
of the Father. There is there-
fore peace in the Scriptures,
and all things rightly disposed,
no contradiction: doe thou
cast away the strife of thy owne
heart, and vnderstand the
harmonie of the Scriptures.
And therefore indeed it is,
that Iesus cryed and said,
¶ He that beleeueth on mee, be-
leeueth not on me, but on him
that sent me: (because hee is
not his own, but his Fathers
VVord) and hee that seeth
me, seeth him that sent me:
because in vnderstanding
the Word of the Father, we
vnderstand the Father,
whose the VVord is. Now
indeed it is most true, that
no man can come to the
knowledge of the VVord
of

(7) Ioh. 12.
44.

of life, and therby of the Father, except the Father draw him to it, as CHRIST saith, & No man can come vnto me, except the Father which hath sent me draw him: and I will raise him up at the last Day. It is written in the Prophets, And they shall be all taught of God: Euery man therefore that hath heard and hath learned of the Father, cometh vnto mee. August. * If euery one that hath heard and hath learned of the Father, come vnto Christ, hath Christ taught nothing heere? The Sonne spake, but the Father taught. I, though I be a man, whom doe I teach? whom, saue him that heares my VVord? If I, though I be a man, teach him that heares my VVord,

(e) Ioh. 6.
44, 45.

* Aug. in
Ioh. Tract.
26.

the Father also teacheth him that beares his VVord. If the Father teach him that beares his VVord, enquire what Christ is, and thou shalt finde his VVord. In the beginning was the VVord, &c. Therefore indeed Christ addeth,

(b) Ioh. 6. 45. 6. Not that any man hath seene the Father, saue hee that is of God, he hath seene the Father. This Hee that is of God, is he that heareth GODS VVords, as he hee saith, Ioh. 8. 47. He that is of God, heareth Gods VVord: and so in vnderstanding the VVord, hee seeth or vnderstandeth him whose the VVord is. Therefore of Christ, who is that VVord of the Father which reueales him, Iohn saith, i The onely Begotten

(b) Ioh. 6.
4, 6.

(i) Ioh. 1.

of

of the Father, he hath declared him. And thus Christ saith,
 k He that seeth me, seeth him
 that sent me. And then ad-
 deth, I am come a Light into
 the world, that whosoever be-
 leeueth on me, should not abide
 in darknesse. And if any man
 heare my words, and beleue
 not, I iudge him not: for
 I came not to iudge the
 world, but to saue the world:
 He that reiecteth me, and re-
 ceiueth not my words, hath one
 that iudgeth him, the VVord
 that I haue spoken, hee shall
 iudge him in the last Day.
 Augustine; l Hee doth not
 say, Hee that reiects mee, and
 receiueth not my VVord, I
 iudge him not at the last Day:
 for if he had said so, I see not
 how it should possible but bee

(k) Ioh. 12.
 46, 47, 48.

(l) Aug. in
 Ioan. Tract.
 54.

contrary to that saying, where he saith, The Father iudgeth no man, but hath committed all Iudgement to the Sonne. But truly when he said, Hee that reiecteth me, and receiveth not my words, hath one that iudgeth him; to them that expect what one he should be, he addeth, The Word that I have spoken, he shall iudge him in the last Day. He hath sufficiently manifested, that himselfe shall iudge in the last Day: for surely he hath spoken himselfe, he hath shewed himselfe. Questionlesse it must needs bee meant (as Augustine vnderstands) I iudge him not now; for now is the time of mercy: or I iudge him not as I am man, as yee take me to be, but as I am the

the VVord the Iudge of all.
 For there is a plaine proote
 in the Pronowne relative,
 εναντιον, which still noteth out
 a person, and the person
 spoken of before, as Chap. 1.
 where having spoken of the
 Baptist, he addeth, εναντιον, He
 was not that Light: and ver.
 33. He that sent me to bap-
 tise εναντιον. He said unto me. So
 also Chap. 2. 21. Chap. 5. 19,
 35. So here where the Pro-
 nowne relative noting out a
 person, and agreeing with
 οτι, it plainly proueth the
 VVord which hee spake,
 to bee a person, and the
 person that shall iudge
 all at the last day. * The
 Word that I haue spoke, εναντιον.
 He shall iudge him in the last
 day. So Psal. 7. 8. Iehonah

* εναντιον.

D 5 shall

(m) E^{2.2.}
3. & Mic.
4.2.

* Job. 12.

(n) Mich. 5.
22.

(o) Isa. 51.
5.

shall iudge the people; the Chaldee readeth, *the Word of the LORD shall iudge the people.* And so indeed it was said by the Prophets, *Isaiah and Micah; m The Law shall goe forth of Sion, and the Word of the Lord from Ierusalem; and he shall iudge among the Nations. He shall,* that is, *the Word of the Lord which is the Sonne,* according to this, *the Word that I have spoken; * He shall iudge him in the last day; and to that, n The Father iudgeth no man, but hath committed all iudgement to the Son: & to that of the Father, o I will make my iudgement, (viz. my word) to rest for a light of the people. My righteousness is necre, my saluation is*
gone

gone forth, and mine Armes
(viz. my Word) shall indge the
people: the Iles shall waite vp-
on mee, and on mine Arme
shall they trust, viz. * On my
Word: and in another
place, *Isaiah* saith, P Our God
shall come with strong hand,
and his Arme shall rule for
him; that is, His Word,
which is Christ his Sonne
that ruleth for him, and the
person to whom he saith,
q Rule thou in the middest of
thine enemies. For there
where *David* saith, The Lord
said vnto my Lord, &c. *Iona*
thas translateth, The Lord
said vnto his Word, Sit thou
on my right hand. And in-
deed it must needs bee so
meant, because *Isaiah*, and
Christ himselte say of the
Word,

* See be-
low.

(p) *Isa. 40.*

(q) *Psal.*
110.

(1) Isa. 51.

9.

(f) Aug. in
Iohn. I. 11. 12.

53.

Word; He shall iudge; because also the Father saith, Mine *Armes* shall iudge: and *Esay* in that Chapter speaketh to the *Arme*, and calleth on the same, as on a true person, saying, *Awake, awake, put on strength, O Arme of the Lord, &c.* So Saint *Iohn* applies a place of *Isaiah* vnto Christ, where he saith, *Lord, who hath beleeued our report, and to whom hath the Arme of the Lord bene revealed?* Augustine: Where he sufficiently manifesteth the Sonne himselfe to be called the *Arme of the Lord*: not that God the Father may be determined after the manner of humane flesh, and his Sonne to sticke to him as a member of the Body: but because all things were made

made by him, therefore he is called the Arme of the Lord: for as that is thy Arme by which thou workest: So the Word of GOD is called the Arme of GOD, because by the Word hee made the world.

Cyprian also, and Ambrose, shew him to be the * Arme. And as the Word made men; so saith he, *The Word that I haue spoken, Hee shall iudge them at the last day. For I haue not spoken of my selfe, but the Father that sent mee, gaue mee a Commandement, what I should say, and what I should speake: And I know that his Commandement is life eternall.* " Augustine: Hee therefore saith that hee speaketh not of himselfe, because he

* Cyprian
& Amb.
vide supra.
(1) Ioh. 12.
49.

(u) Aug in
Ioh. 11. 12.
34.

is not of himselfe. How doth the Father giue a Commandement to his onely Sonne? by what word doth he speake to the Word, when the Sonne himselfe is the onely begotten Word? not by an Angell, seeing by him the Angels were created: nor by a cloud, &c. The onely Sonne is the Word of the Father, and the Wisedome of the Father. In him are all the Commandements of the Father, neither was there a time when the Son knew not the Commandement of the Father, that he must needs haue that of time which he had not before. For so hee receiued that which he had of the Father, as he receiued it in being borne, and hee gaue it him in the begetting; for hee

is life, and truly receiues life in being borne, not first existing without life: hee saith, As the Father hath life in himselfe, so hath hee giuen to the Sonne to haue life in himselfe: not to a not-existing, or not-hauing: but by so much he is said to giue, as he begat, who begat life, and life begat life: he gaue life, who in begetting the life, what gaue hee saue to bee the life? And because that natiuitie is eternall, there neuer was a time when the Sonne was not, who is the Life. So also the Father gaue a Commandement, not that which the Sonne had not: but as I said in the wisdom of the Father: but the Commandement is said to be giuen, because he is not of himselfe, to whom it is said

said to be giuen: and this is
to giue that to the Sonne, with-
out which the Sonne neuer was:
for so it followeth: and I know
that his Cōmandement is life
eternall. If therfore the Sonne
himselſe be the eternall life,
and the Commandement of
the Father bee eternall life:
what other thing is said, then
I am the Commandement of
the Father? wherefore that
also which he addeth: What-
souer I speake therefore, euen
as the Father said vnto me, so
speake. Let vs not take, hee
said vnto me, as if hee spake to
his onely VVord by words: or
that the VVord of God nec-
deth the words of God. There-
fore the Father spake to the
Sonne, as hee gaue life to the
Sonne: not what he knew not,

or had not, but that which bee
the Sonne was.

Thus also he saith, *My
Doctrine is not mine, but his
that sent me.* Augustine and
Beda say: *x This is a great
mysterie: for he seemeth as it
were to speake contrary things
in few words: for he doth not
say, That Doctrine is not
mine. If not thine, how thine?
if thine, how not thine? for
thou sayest both, My Doctrine
& not mine: for if he had said,
That Doctrine is not mine,
there had beene no question.
This seemes a contrary, How
mine, How not mine? If ther-
fore wee looke diligently into
that which the holy Euangelist
saith, in the beginning of the
Gospel; In the beginning was
the Word, and the Word was
with*

(w) Ioh. 7.
16.

(x) Aug.
in Ioan.
Iracl. 29. &
Beda born.
Fer. ter.
post letare.

with God, and the Word was God: thence ariseth the solution of this question. Who is the Doctrine of the Father, but the Word of the Father? Christ therefore himselfe is the Doctrine of the Father, if he be the Word of the Father. But because the Word cannot be of none, but of some one, hee both called his Doctrine himselfe, and not his owne, because he is the Fathers Word. And thus indeed must we vnderstand that which hee saith here to the Jewes, y Hee that sent me, is true, and I speake to the world those things which I haue heard of him, (viz. in eternall generation.) When ye haue list vp the Sonne of Man, ye shall know that I am he, and that I doe nothing of
my

(7) Ioh. 8.
26, 28.

my selfe, but as my Father hath taught mee, I speake these things. Augustine; ⁊ The Father spake incorporally to the Sonne, because the Father begat the Sonne incorpally: nor did he so teach him, as if he begat him vnlearned, but it is the same to haue taught him, which it is to haue begot him knowing. For if the nature of the Truth be simple, which thing few vnderstand; it is the same with the Sonne to be, and to know: as in begetting him, he gaue him that he should be, so in begetting him, hee gaue him that hee should know. And that not in time, but from all eternity, as hee shewed aboue. So Micah saith, ⁊ His goings forth haue beene from of old, from euerslasting.

(r) Aug. in
Ioan. Tract.
40. cited
aboue by
Tolet.

(a) Mic. 5.
2.

- sting.* And therefore *Esa* saith,
 (b) *Iſa. 53.* ^b *Who shall declare his generation?* And thus indeed the Word was euer with God, as a person truly distinct, so he addeth: ^c *And he that sent me, is with mee, the Father hath not left me alone: for I doe alwaies those things which please him.* The Father is euer pleased in the good which his Word worketh. I would not haue beene so long in these things, but that *St. Iohn* saith, ^d *As he spake these things, many beleued on him:* And thereby sheweth that this is the Word in which hee would haue vs continue: for ^e *Then said Iesus to those Iewes that beleued on him; If ye continue in my Word, then are ye my Disciples indeed.* If then

then wee must continue in the Word, that is in Christ, who is the Word, as *Iohn* saith, * *Abide in him, that when he shall appeare, &c.* of which see below. This also is that which he signifieth when hee saith; † *I am the Vine, and my Father is the Husbandman. Euery branch that beareth not fruit in mee, hee taketh away: and euery branch that beareth fruit, hee purgeth it, that it may bring forth more fruit.* For when he had said there, § *Now yee are cleane through the Word that I haue spoken vnto you:* hee addeth, ^h *Abide in me, and I in you:* that is, Abide in the VVord, and let the Word abide in you: for so he after expounds it, *verse 7.*

* 1 Ioh. 2.
28.

(f) Ioh.
15. 1, 2.

(g) Ver. 3.

(h) Ver. 4.

If

(i) Verſ. 5.

If ye abide in me, and my words abide you: as if he ſaid, Then ye abide in the Vine; As the branch cannot beare fruit of it ſelfe, except it abide in the Vine, no more can ye, except yee abide in mee, viz. in the VVord: For who beareth right fruit, that abideth not in the VVord? I am the Vine, ye are the branches; hee that abideth in me, and I in him, the ſame bringeth forth much fruit: for without mee ye can doe nothing. What can we doe without the Word? If a man abide not in me (viz. in the Word, in the Truth) he is caſt forth as a Branch, & is withered, and men gather them, and caſt them into the fire, and they are burned. He then muſt abide in the Word,

VVord, in the Truth, without looking for life or nourishment out of other Doctrine, or else he is cast forth: and if hee bee cast forth, it is surely into viter darknesse, where hee keepes ^(k) that abode not in the Truth, but is a lyer, and the Father thereof. VVhence wee may see their fearefull estate, who not content to abide in the Truth, flye from it to receiue life from other doctrine, as the Papists by Masses, Merits, Indulgences, and other Doctrines not taught in the VVord; but * contrary thereunto; for as Saint *Iohn* saith, ^(l) *Whosoever transgresseth and abideth not in the Doctrine of Christ, hath not God: (hee is not then*

(k) Ioh. 8.

44.

* see below.

(l) 1 Ioh. 9.

(then in the Vine :) *hee that abideth in the Doctrine of Christ, he hath both the Father and the Sonne : because in hauing the VVord, which is the Sonne , hee hath the Father whose the VVord is, and must needes bee in the Vine. If there come any vnto you, and bring not this Doctrine, receiue him not to house. For if he bring other, and you receiue him and it, he takes you out of the Vine with his new Doctrines ; as some now-a daies with their doctrines of Election, not of Grace, but of VVorkes, according to foreseen Faith, Repentance, Charitie, &c. contrary to that of the Apostle : ^m At this time there is a remnant according to the*
Electi-

(m) Rom.
11. 15.

Election of Grace: and if by Grace, then it is no more of Workes; otherwise Grace is no more Grace, &c. and to Rom. 9. 11, 12, 13, 16. Also to that
n He hath chosen vs in him before the foundation of the world, (not because we were, but) that wee should bee holy. Faith and Holinesse then, are not caules but consequences and fruits of our Election, Acts 13. 48. and engrafting into the Vine, into the V Vord, who saith, o Abide in me, for without me ye can doe nothing. P Let that therefore abide in you, (saith Saint Iohn) which yee haue heard from the beginning: If that which ye haue heard from the beginning, shall remaine in you; yee also shall continue in

E the

(n) Eph. 1.

4.

(o) Ioh. 15.

(p) 1 Ioh. 2.

24.

(9) Verſ.
27.

the Sonne, (viz. in the Word, as he calleth him) and in the Father: as if he ſaid, Otherwiſe not. ¶ Theſe things haue I written vnto you concerning them that ſeduce you: but the anointing which ye haue receiued of him, (viz. of the Father laſt named) abideth in you: and ye need not that any man teach you; but as the ſame anointing teacheth you of all things, and is Truth, and is no lie. Iſtaicus taketh Chriſt to be the anointing here meant, becauſe he teacheth others: and thereupon Lorinus giues good reaſons why the Word is well ſaid to be an anointing. And indeed the Spouſe ſaith to him. ¹ Thy Name is an ointment poured forth. Now we know, His Name

(r) Lorinus
in 1 Ioh. 2.

(/) Cant.
1.3.

Name is called the Word of God, Rev. 19. 13. This seemeth to bee the anointing meant, because he saith, It is truth, and is no lye: and euen as it hath taught you, yee shall abide in him; or it, viz. in the anointing. And now, little children abide in him, that when he shall appeare, we may haue confidence, and not be ashamed before him at his coming; viz. to Iudgement. The Word therefore questionlesse is the anointing, because the Word shall be Iudge at the last day, as appeared euen now out of Christs owne words: Howsoever we see that he teacheth vs to abide in that which wee haue heard from the beginning: and that to abide therein, is

(1) 1 Ioh. 2.
verf. 28.

(u) Ioh. 15.
6.

* Aug. in
Ioh. Tract.
81.

(w) Vers.
7, 8.

* Ill.

to abide in the Sonne, in the Vine; and that not to abide therein, is to be out of Christ, as ^ua branch out of the Vine, which Christ saith, *is cast out for the fire.* Saint Augustine therefore saith rightly of such a man, ** If he be not in the Vine, he shall be in the fire; whereas on the other side Christ saith, w If ye abide in me, and my words abide in you, yee shall aske what ye will, and it shall be done unto you. Herein is the Father glorified, that yee beare much fruit (viz. in the Vine: the Father is glorified when the Word hath so good effect in men:) so shall ye be my Disciples; that is, true Disciples of the Word, true continuers therein.* Augustine, ** For then his*

his words are said to abide in us, when we doe what he commanded, and loue what he promised: for when his words remaine in the memory, and are not found in the life, the branch is not reckoned in the Vine, because it doth not draw life from the roote: viz. from the Word. Whence also by the way wee may see, that all workes, how good-soeuer they seeme to be, which are not done as commanded or commended in the Word, but by some other rule, they cannot be said to bee done in Christ, they cannot bee called fruits of the Vine; but issuing out of some other root, (as the erecting of *Abbies*, *Nunneries*, and other superstitious works doe;) they

(x) Mat. 7.
22.

must needes bee renounced by Christ at the last day ; for so to thē that say to him at the last day , * *Lord, haue we not prophesied and done many wonderfull things in thy Name ?* he saith, *Then will I professe vnto them, I neuer knew you : Depart from me, yee workers of iniquitie.* And why ? but because though they put forth their doctrine in his Name , yet it is some new doctrine, or contrary to his : and they doe many wonderfull workes in his Name, yet it is to some superstitious vses ; or if not, yet it is by some new rule of meriting heauen by them, or being iustified by them : which therefore Christ will not acknowledge, as contrary

ry to the expresse Word,
 which saith : *y For by Grace*
ye are saued, through faith,
and that not of your selues, it is
the gift of God: not of workes,
lest any man should boast. For
we are his workmanship crea-
ted in Christ Iesus (in the
Vine, in the Word) vnto
good workes, which God hath
before ordained that we should
walk in them. And so both
 to our selues and others,
 they are tokens that we are
 in Christ, and beare fruit in
 the Vine : and so by them
 we are iustified before men,
 that our faith is true and
 liuely as is required, *Iam. 2.*
17, 18, &c. Now then,
 whereas some are said to be
 worthy, it is as they are in
 Christ, in the Vine : and

(y) Ephe.
 2.8,9,10.

(v. Phil.

13.

when God is said to giue vnto every man according to his workes, he crowneth his owne workes, & *Who worketh in vs both to will and to doe of his good pleasure:* And who being the Word, saith *Abide in me, and I in you: As the branch cannot beare fruit of it selfe except it abide in the Vine, no more can ye except ye abide in me: for without me ye can do nothing. Nothing acceptable to God.*

1. To continue then in the Word; is, in matters of Faith and Salvation, to receiue no other word, then that which hath been taught by Christ, and his Apostles and Prophets; as besides other places yee haue seene prooued out of Saint *Iohns* Epistles.

No

No man may teach other word. ^a But (saith St Paul) though we, or an Angell from Heauen, preach other vnto you, then that which we haue preached vnto you, let him be accursed: and seeing they write as they preached, shall not that be vnderstood of the holy Scriptures, which hee saith, *bare able to make wise vnto saluation, and are profitable for doctrine, for reproofe, for correction, for instruction in righteousness; that the Man of God may be perfect, thoroughly furnished; vnto all good workes?* Yes, for Tertul-
lian saith. If he shew thee not that it is so written, let him feare this sentence: *Woe to them that adde or take away, &c.* And Chrysostome

(a) Gal. i.
8.

(b) 2 Tim.
3.

(c) Tertul.
aduers.
Hermog.

(d) Chrys.
de Lazaro.

(e) Idem in
Epist. ad
Gal. cap. 1.
hom. 1.

(f) Aug.
contra lit.
Pet. lib. 3.
cap. 6.

alluding to that place, saith;
 * Though an Angell should
 come downe from Heauen, wee
 must aboue all beleue the
 Scriptures. And in his expo-
 sition vpon that place, * Hee
 preferreth the Scriptures,
 saith hee, before Angels: for
 the Angels are seruants, but
 the Scriptures come not from
 seruants, but from the Master
 himselfe. And againe, Hee
 saith not, If they preach things
 contrary, or if they ouerthrow
 the Gospell: but, If they preach
 neuer so little besides the Go-
 spell that you haue receiued. S.
 Augustine likewise, † If an
 Angell from Heauen do preach
 vnto you more then that you
 haue receiued by writing in the
 Legall & Euangelicall Scrip-
 tures, let him bee accursed.

g Saint.

§ Saint Hilarie, *præter Scripturas*: besides the Scriptures.

(2) Hilar. de Synodis.

Saint Basil, *h* Without the Divine Scripture. Saint Hierom,

(h) Basil. in regul. moral. Reg 80.

¹ The Church is not gone out of her limits, out from the Holy Scriptures. And in another

(i) Hieron. in Mic lib. l. c. 1.

place, ^k Without the Authoritie and Testimonie of the Scriptures. And Durand,

(k) Idem in Agg.

^l Erring from that which is contained in the Scriptures.

(l) Durand in præf. in lib. Sent.

And Vincentius Lirinensis, purposely expounding the place, saith; ^m What is that which he saith, but though we? why not rather, but though I?

(m) Vin. Lirin. contra Hæres. c. 22.

That is, though Peter, though Andrew, though Iohn; lastly, though a'l the company of the Apostles should preach unto you ought besides that ye haue receiued, let him be accur-

sed.

(n) Eph. 2.
20.

(a) 1 Pet.
2. 4, 5, 6, 7,
3.

(p) 1 Ioh.
1. 2, 3.

sed. S. Paul also saith, that
such as are of the house-
hold of God, are built vpon
the foundation of the Apo-
stles and Prophets, *Christ Je-
sus himselfe being the Head
Corner stone*: that is, the
Word which God had made
them able to administer and
lay in their writings, being
the chiefe corner stone, on
which *Apostles* and all o-
thers are built as *living
stones*, but to some, *hee is a
Rocke of offence, euen to them*
saith Saint Peter, *which is un-
ble at the Word*: as it he said,
the Word is the Corner
stone, the Word is the
Rocke. And therefore in-
deed, as S. Iohn saith, *We
beare witnesse, and shew vnto
you that eternall life, which*

was with the Father, and was manifest unto vs. That which we haue seene and heard declare wee unto you, viz. in these our writings: 9. Abide in him, &c. So Saint Paul saith, We are labourers together with God, yee are Gods building: According to the Grace of God given to me, as a wise master Builder, I haue laid the foundation, and another buildeth thereupon: but let euery man take heed how hee buildeth thereupon. For other foundation can no man lay, then that is laid, which is Iesus Christ; No other word. He shewes in his other Epistle to them, 2 Cor. 3. 6, 17. that God had made them able Ministers of the New Testament, not of the letter, but of the

(1) Chap.
23.

(2) 1 Cor. 3.
9, 10, 11.

the Spirit which giveth life; and that the Lord (to wit, Christ) is that Spirit: this eternall Word he hath laide for a foundation in his Epistles; and therefore he saith, Other Foundation can no man lay, then that is laide, which is Iesus Christ. And because some would from this Word, gather true Doctrines, true conclusions, others with false glosses, false doctrines, false conclusions, as they are led by the Spirits of Truth, or Errour; he addeth, Now if any man build upon this foundation, gold, silver, precious stones; that is, sound Doctrines, enduring the tryall, such as the Text will beare; Wood, Hay, Stubble: that is, slight and false,

(f) Verſ.
12, 13.

false, such as this fiery foundation will not beare: *Every mans worke shall be made manifest. For the day (viz. the cleare Light of Truth) shall declare it; because it shall be reuealed by fire, (viz. by the Word,) 1er. 23. 29. Is not my Word like as a fire? and Isa. 30. 27. The Name of the Lord commeth from farre burning with his anger, &c. and his tongue (viz. his Word) as a deuouring fire. That also is the fire that commeth out of the mouth of the two Witnesses which deuoureth their enemies, Reu. 11. 5. and the Spirit of the Lords mouth, whereby Antichrist is consumed, 2 Thess. 2. 8. For our God is a consuming fire, Hebr. 12. 10.*

every

every mans worke of what sort it is. If any mans worke abide, which he hath built thereupon, hee shall receive a reward. If any mans worke shall be burnt, he shall suffer losse, (viz. of all his labours :) but himselfe shall be saved : yet so as by fire, (viz. by the Word,) by which (saith he) ye are saved, chap. 15.2. 1am. 1.21. Acts 11.14. And while he saith, the fire tryeth, he would have vs try mens doctrines by the Word, that so wee may receive nothing else but the Word, in which hee would have vs continue : for thus he saith, *'Trie all things, hold fast that which is good :* to wit, as the Bereans did, *'Who searched the Scriptures daily, whether those things were so;*
As

(1) 1 Thes.
5. 21.

(u) Act. 17.

As the Prophet willeth. *W^to the Law and to the Testimony, if they speake not according to this Word, it is because there is no light in them.* This is that which Saint Iohn meaneth, when he saith, *x Beleeue not euery Spirit, but trie the Spirits whether they be of God: viz. by the holy Scriptures of the Apostles and Prophets, which the right-minded will heare. For, saith he, y we are of God: hee that knoweth God, heareth vs. He that is not of God, heareth not vs.* (He suffers not the Word declared in Scriptures to iudge the matter; the Scriptures of the Holy Prophets and Apostles preuaile not against his opinion) *heeereby know wee the Spirit of Truth*

(w) Isa. 8.
20.

(x) 1 Ioh.
4. 1.

(y) Ver. 6.

Truth, and the Spirit of Error.
 For saith Christ who is the
Word and Truth, z Hee that
is of God, heareth Gods Word:
a Euery one that is of the
Truth, heareth my voyce, viz.
 in the Gospell, in my Pro-
 phets and Apostles, of
 whom therefore hee saith,
b He that heareth you, heareth
mee. Thus wee heare Christ
 in the Scriptures, which te-
 stifie of him, as Records doe
 of dead mens Wills and Te-
 staments: else we could not
 know how to abide in him,
 how to continue in the do-
 ctrine of Christ: but it is so;
 wherefore he saith, *c Search*
the Scriptures, for in them yee
thinke to haue eternall life,
and they are they which testi-
fie of mee, d and are able to
 make

(2) Iohn
8.47.

(a) Iohn
18.37.

(b) Luk. 10.
16.

(c) Ioh. 5.

(d) 2 Tim.
3.15.

make wise vnto saluation, &c.

Being written as Saint Iohn
saith, *c* That ye might know ye

(e) 1 Ioh. 5.
13.

haue eternall life. So Saint

Paul saith to the Ephesians of

(f) Ephe.
3.1.

his writings : Thereby & when

we reade, ye may know my vn-

derstanding in the mystery of

(g) 1 Cor.
2.15.

Christ. Such then may find

and know Gods Word, as

he saith, & He that is spirituall

(h) Rom.
16.26,

discerneth all things: And

knowing it, he must bee go-

uerned by it: for so he saith,

that the ^h same mystery made

manifest by the Scriptures, is

made knowne to all Nations

for the obedience of Faith.

2 To continue then in

the Word, is also to let the

Word iudge, in all matters

of Faith and Saluation, and

to let no other Word rule

therein,

- therein, but to subiect our selues and all our opinions to it. Yee saw aboue, that it was said of the Word of the Lord, * *He shall iudge among the Nations*, viz. in this world; that the Father saith to him as hee is the *Word*,
 (i) Psal. 110. *i Rule thou in the midst of thine enemies*; that of the Father it is said; *k His Arme shall rule for him*: that is, his *Word*. Indeed it is said plainly, *l He ruleth by his power for euer*: that is, by his *Word*, which is his power. And therefore Christ who is the *Word*, and therein the power of God, and the wisdom of God, saith, *m The Father hath committed all iudgement to the Son*: Saint Iohn saith, *n The onely begotten Sonne*,
 (n) Chap. 1. *(viz.*

(viz. the Word) which is in the bosome of the Father, hee hath declared him. Where, if not in the Scriptures?

° He hath given us in vnderstanding to know him that is true, viz. the Father. And

if thou wouldest finde out his iudgement in any thing, Saint Paul also telleth vs where it is to be had, when

he saith, p *What saith the Scripture?* Aske there for it.

For thither wee are sent, when it is said, q *Should not a people seeke vnto their God?*

To the Law, and to the Testimony, &c. There is the

mind, and lively iudgement of God to be seene; where

fore the Apostle limneth men in iudging, r *not to think*

above that which is written.

And

(o) Ioh. 5.
20.

(p) Rom. 4.
5.

(q) Isa. 8.
19.

(r) 1 Cor. 4.
6.

(S) Ioh. 12. And Christ saith, *He that reiecteth me, and receiveth not my words, hath one that iudgeth him, the Word that I haue spoken, he shall iudge him in the last day.* But that which is written, is that w^{ch} Christ hath spoken. For Iohn saith,

(t) I Iohn 1.2. *We beare witnesse and shew vnto you that eternall life, which was with the Father, and was manifested vnto vs.*

(v) Verſ. 3.4. *That which wee haue ſeene and heard, declare we vnto you. viz. in theſe our writings as it followeth, Theſe things write we vnto you. And ſhall we not then bee content to bee iudged by this VVord now, when wee muſt whether wee will or no, be iudged by the ſame at the laſt day? VVhen a Lawyer ſaid vnto*

vnto Christ; ^w *What shall I
doe to inherit eternall life?*
which in some sort is the
summe of all questions in
Diuinity; our Saviour, who
would not send him to a
wrong Iudge, hee sendeth
him to the VVord written,
saying, *What is written in the
Law? how readeest thou?* All
which things, with diuers
others, not yet alleadged
shew that the Papists in say-
ing that the Scriptures are a
*dumbe rule a dumbe Iudge, a
nose of Waxe,* and the like;
that the Pope and Church
of *Rome* must be the infalli-
ble *Iudges* of the Scriptures,
and are aboue the Scrip-
tures, are horrible blasphe-
mies against the *Word*, and
sure signes that they conti-

(w) Luke
10.25.

nue

que not in the *Word*; like that of *Baile* the Iesuite, who saith, that without the authoritie of the Church, hee would beleeeue Saint *Matthew* no more then *Titus Livius*, a Pagan Author: and that of *Bellarmino*, who compareth and equalizeth the testimonie which the holy Scripture yeelds of it selfe to be diuine, to the testimonie which the *Alcaron* of *Mahomet* giues of it selfe to be descended from heauen: And of *Arnoux* the Iesuite, who saith, *The Law giuen, is not a Law, but in the mouth of a Priest*: which, as Mr. * *Molin* proueth, is horrible blasphemie: and indeed it is in effect as much as if hee had said, *The Word is not the Word,*

* *Molin.*
Buckler of
the Faith.

Word, or the *Sonne* is not the *Sonne*, but in the Priests mouth. And all Papists in effect seeme to beleue so; or why else will they neither see nor heare the *Word* in any thing, which is not in the mouth of their Popes and Priests? as if the *Word* could not speake contrary to them, nor without them. But considering that *Abraham* said of *Dives* his brethren, * *They haue Moses and the Prophets*, (*viz.* to testifie vnto them in al things needfull) *let them heare them*; though they had onely their writings; Therefore we may say, that we haue Christ and his Apostles, to testifie to vs in all things needfull; wee may heare him and them,

F

though

(x) Luk. 16
26.

- though we have onely their Writings. For S. Iohn saith of the things which they shew in their writings, that *it is he which testifieth these things.* Therefore Christ saith to his Apostles, the writers of the New Testament, *He that beareth you, beareth mee; viz. mee the Word.* And therefore the Angell said to Iohn, *Write, these are the true sayings of God.* There then wee have the mind of God: for so saith Saint Paul, *We have the mind of Christ; viz. in the Scriptures: for therefore he saith, that they are written for our learning, and admonition upon whom the ends of the world are come; that they are able to make wise*

(1) Rev. 22.
20.

(2) Luk. 10.
16.

(3) Rev. 19
9.

(4) 1 Cor.
2. 16.

(5) Rom.
15. 4.
1 Cor. 10.
11.

(6) 2 Tim.
3. 15.

unto saluation, through faith that is in Christ Iesus; and are profitable for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may bee perfect, thorowly furnished unto all good workes: yet the Papists will haue the Scriptures to bee able to doe nothing, but as the Pope and Church of Rome giue life and authority to them, and as they interpret them; which they alwaies doe for their own profit and authoritie: yet herein they will be the onely and infallible Iudges. And to proue that the Scriptures should not rule and iudge, they say that the Church is ancients then the Scriptures. If this were

true, yet they might as well say that the Magistrates cannot be Iudges of the people, for the people are ancients then the Iudges; and cannot be subject to the Lawes, for they are ancients then the Law. But that is in substance false: for the *Word* declared in the Scriptures, was before the world, and is the *Sonne*, as ye saw proved out of *Salomon*, and the Apostles and Prophets; and therefore the Papists haue thereby in effect said, That the Church is ancients and more sufficient then the Sonne; and that therefore not he, but she should rule & iudge: hoping by these deuices to maintaine their new doctrines; and to make it probable,

probable, that the Scriptures are insufficient, and must be supplied by their traditions.

The ancient Fathers were not of their opinion therein.

Irenæus, * *By the Apostles is the Gospell come unto us, which they preached in their dayes, and afterwards by the will of God they deliuered it unto us in the Scriptures, to be the pillar and ground of our faith. & They concealed from their hearers nothing of all that which belonged to saluation.*

Tertullian, c *We haue for our Authors the Apostles of Christ, who did not choose out of their owne braines, what they were to teach; but such as they receiued of the Lord, they faithfully deliuered to the nations. If then an Angell*

* Irenæ. ad-
uers. heres.
lib. 3. c. 1.

(d) Idem
cap. 13.

(c) Tertul.
de praescript.

(f) *Ibidem.*

(g) *Jeim
aduers.*

Praxam.

(h) *Cyprian.
de baptis.
Christi.*

(i) *Idem.
Epist. 56.*

from heauen doe preach other-
wise, let him bee accursed.

¶ They can from no other place
speake of the matters of faith,
but from the letters of faith.

g The Scripture hath reason,
and is sufficient of it selfe.

Cyprian, ^h The Christian Re-
ligion shall finde, that out of
this Scripture the rules of all
doctrines haue flowed. ⁱ If we
must heare Christ, and none
other beside, we need not care
what any man hath done afore
vs, but what Iesus Christ hath
done, who is afore all: for wee
are not to follow the custome of
man, but the truth of God, who
tellet vs by his Prophet Isai-
ah, In vaine they worship me,
who teach the commande-
ments and doctrines of men:
the which also our Sauour re-
peateth

peateth in the Gospell. Iustine
Martyr, * It is for fooles to
preferre custome before Truth;
we must give credit to God on-
ly, and to his holy Institutions,
not to the traditions of men;
we must have recourse to the
holy Scriptures to be assured in
all things. Basil, † The old
and new Testament is the trea-
sure of the Church. ‡ The
faithfull must beleue with
iulnesse of Spirit, the things
contained in the Scriptures,
without reiecting any thing
thereof, or adding any thing
thereto, for as much as what-
soever is not of faith, is sinne;
and faith is of hearing, and
hearing of the Word of God:
whereupon it followeth, that
whatsoever is without diuine
Scripture, is without faith, and

* Iustine.
Martyr in
Tryphone.

(†) Basil.
hom. 29.

(‡) Idem in
Reg. moral.
reg. 80.

F. A. there-

(m) *Idem*
de vera fi-
de.

* Gal 3.

(n) *Atha-
nasius cont.
idola.*

(o) *Idem*
ad Serapi

(p) *Idem* de
nat. Dom.

therefore sinne. ^m The Apo-
ple saith, * No man reiecteth or
addeth any thing to the Testa-
ment of a man, if it be confir-
med. Let vs fly therefore euery
word and sentence, that is void
of the Doctrin^e of our Lord.
Athanasius, ⁿ The holy Scrip-
tures, being inspired of God,
are sufficient of themselues to
the shewing forth of truth.
^o Thou shalt learne onely of
them; for the Lessons thou
shalt finde in them are suffici-
ent. ^p If you be the Disciples
of the Gospels, walke by the
Scriptures: and if you will
needs fable things diuerse fro
them, why doe ye contend with
vs, who are neither suffered to
speake nor heare any thing that
is estranged from them; seeing
the Lord saith, If ye continue
in

in my words, yee shall bee my Disciples indeede? Where note, how this Father findeth, that Christ makes this the marke of a true Disciple, of a true Christian. Ambrose, ¶ when the holy Scriptures speake not, who shall speake? As we seeke to know the will of a man departed this life, by searching his Testament; So (saith Optatus) ¶ say we of Christ, Let vs seeke his will in his Testament; for those things which you doe at this present, hee beheld at that time, as if he had beene present. To the same effect saith Saint Augustine, ¶ But Christ sitteth in heauen, and shall his Testament be contradicted? ¶ The Church is a Mother, and her breasts are the



(q) Amb. de
voc Geni.
lib. 2. cap. 3.

(r) Milet.
lib. 5.

(s) Aug.
in Psal. 21.

(t) Idem in
Epist. Ioan.
Tract. 3.

(u) Idem
de doctrin.
Christi. c. 2.

(w) Idem
de unitat.
Eccles.

(x) Hieron.
in Psa. 133.

(y) Idem
in Mich.
lib. 1. cap. 2.

(z) Idem in
Agg. cap. 1.

two Testaments. ^u In such places of Scripture as are easie and plaine, all that is found which belongeth to faith and manners. ^w We dispute where the Church is: Shall we seeke her in our words, or in the words of Iesus Christ her Head? Surcly I thinke, in the words of her Head, who is the Truth that best knoweth his owne body. Ierome, ^x The Church of Christ doth not consist in the Walles, but in the truth of Doctrines. ^y Where the true faith is, there is the Church: Shee hath for her Citie Walles, the Law, the Prophets, the Gospell and the Apostles: she hath not gone out of her limits, that is, out of the holy Scriptures. ^z That which some finde out of them selves,

selues, without the authority and testimonie of Scriptures, as it were by an Apostolicall tradition, it is but their owne deuice, and the Sword of God doth cut it off. Chrysostome, *a* When we saile in the Scriptures, the Sonne of God is our Pilot; but when we swimme upon mens cogitations, it is otherwise. *b* Where the faith is, there is the Church: where the faith is not, there is not the Church. The Church is the Ierusalem, whose foundations are upon the Mountaines of the Scriptures. *c* When wicked heresie, which is the Army of Antichrist, shall possesse the Church; know, that there shall be no remaine of true Christinitie, nor of the true faith, but onley by the diuine Scrip-

(a) Chrysost.
in 1 ad
Thimom.

(b) Ibid.
Hom. 6. in
Mat.

(c) Ibid.
hom. 46.

See more
in *Plafes*
on the
Church,
chap. 3. 4.

(2) *Hofius.*
lib. de ex-
press. verb.
Dei.

tures. These Fathers, in these places, (and diuers others, too long heere to relate, as Christ in this saying to the Iewes) would haue vs know true Disciples, and so the true Church by the Word she teacheth; and not contrary the true Word by the Church or persons that teach it; as *Hofius* and other Papists would haue it, who hold, & *that whatsoever the Church* (meaning the Church of Rome) *teacheth, the same is the expresse Word of God*: Thereby to make sure to their followers, that they are not to be tryed by the Word, that they cannot erre, nor be a false Church, though they continue not in the Doctrine of Christ,
nor

nor in the * interpretation of their predecessors, which is not to be iudged and tryed by the Word, but rather to iudge and try the same by themselves.

* See below.

3. To continue then in the Word, is to continue in it as it is a Testament, without adding to it, or taking from it, or changing it, because Christ saith, * *The Scripture cannot be dissanulled or broken: And the Apostle saith, ^c Though it be a mans Testament, yet if it bee confirmed, no man disanulleth or addeth thereto: much lesse to Gods, seeing it is confirmed and sealed in the blood of Christ; which therefore is called the blood of the Testament: and so indeed it is,*
he

* Ioh. 10. 35.

(c) Gal 3. 15.

he himselfe being the Word
or Testament, as yee saw
prooued out of Saint *Paul*,
and other sacred Writers.

* Deut. 4.
1. Pro. 36.
& Reu. 22.
18.

Therefore we are comman-
ded, not to * *adde* to his
Words: which indeed God
himselfe doth not, seeing,
as ye saw proued, his Word
was with him in the begin-
ning, and from eternitie.

(f) Job
23. 13.

*He is in one mind, and who
can turne him?* Not the
Pope and Church of Rome,
as *Cusanus* inferred, when he

(*) *Cusan.*
Epist. 3.

said, * *As the iudgement of
the Church is changed in the
Scripture, it must also bee pre-
sumed that the iudgement of
God is changed.* Contrarie

(g) Ecclef.
3. 14.

the Wiseman saith, *I know
that whatsoeuer God doth, it
shall be for euer; nothing can
be*

be put to it, nor any thing taken from it: and God doth it, because we should feare before him: especially to adde to his words, or alter them; which God doth not; Hee altereth not the thing that goes out of his mouth: and indeed if he should, as *Cusanus* most blasphemously inferred, then he should seeme to alter his Sonne, seeing the Word is the Sonne, as yee saw proued. But indeed he saith, *I am the Lord, I change not.* And of Christ, who is the Word, and the utmost end of our faith and conuersation, the holy Ghost saith, *Iesus Christ, the same yesterday, and to-day, and for ever.* Therefore if we will be his Disciples, and free from sinne, we must

(b) Mal. 3.
6.

(i) Heb. 13
8.

must abide in him, as hee is revealed in the holy Scriptures, we must continue in the VVord, without receiving other doctrine, changing it, taking from it, or adding to it; wee must not adde to the VVord, as the Papists did in the Councell of Trent: which, as touching traditions, (whereby are meant all points of Popery, which, as themselves confesse, are not contained in the written VVord,) ordained, * that they are to be received and honoured, *pari pietatis affectu ac reuerentia*, with as great affection of piety and reuerence, as the written VVord of God But seeing (as we proued) the Scriptures shew and expresse

* 9th c. 4.

presse vnto vs that eternall
VVord which is the Sonne,
they see not, or will not see,
that the Councell doth ther-
in make their nouell traditi-
ons equall with the eternall
VVord, which is the Sonne
of God, and is declared in
Scriptures : and teacheth,
that equall reuerence is due
to their traditions. And it
seemes, all Papists are in ef-
fect of the same opinion : or
why else doe they receiue
the Romane traditions with
equall, if not greater affecti-
on of pietie and reuerence,
then the eternall VVord of
God, which is most contra-
rie to them, and indeed re-
iected by them ? This must
needs be either to adde to
the VVord, or else to set vp
an-

* See a-
boue.

another opposite to him. But they beleue indeede with *Hofius*,* that *whatsoever the Church of Rome teacheth, is the expresse Word of G O D.* Which is in effect as much as if they said, Whatsoever the Church of Rome teacheth, is the eternall Sonne of God: and yet we may see, that within lesse then an hundred yeers, many things were receiued in the Councell of *Trent*, for matters of faith and saluation, which were neuer before that determined to bee such: and which indeed are contrary to the eternall *Word* of God, and the interpretation of their ancestors, as * *Chemnitius* and many other learned men haue manifested; and there.

* Chemnitius
Examen Con-
cil. Trid.

therefore indeed it cannot be auoided, but that to iustifie those nouell doctrines, they must in effect say with *Cusanus*, ^k *The Scriptures are applied to the time, and may haue sundry vnderstandings; so that at one time they may be expounded one way, according to the vniuersall currant order of the Church: and the same rite or order being broken, they may haue another meaning.* Which is in effect as much as to say, The eternall VVord, which is the Sonne, is applyed to the time, and may haue sundry vnderstandings: so that at one time hee may bee expounded one way according to the currant order of the Church; and the same order

(k) *Cusan.
ad Bohem.
Epiſt. 2.*

(l) *Hofius*
de expreffo
Dei Verbo.

(m) C. Cusan.
ad Bohem. Epist.
7.

order broken, hee may haue another meaning. For though they dissent from the interpretation of their predeceffors of old, and indeed from the Word it selfe, yet Cardinall *Hofius* is bold to say, ^l *If any man haue the interpretation of the Church of Rome, concerning any place of Scripture, although hee neither know nor understand whether and how it agreeth with the words of the Scripture, notwithstanding he hath ipsissimum Dei Verbum, the very Word of GOD. Wherein Cardinall Cusanus is yet more plaine, saying, ^m It is no marvell though the practice of the Church exponnd the Scriptures at one time one way, and*

At

at another time another way :
for the vnderstanding or sence
of the Scriptures runneth with
the practice : and that sence
so agreeing with the practice,
is the quickening Spirit. And
therefore the Scriptures follow
the Church ; but contrariwise,
the Church followeth not the
Scriptures.

No maruel if these men call
the Scriptures a *nose of Wax*,
and a *leaden rule*, when thus
they make no better of the
quickning Spirit, that is in-
deed the Sonne. This ther-
fore is as much as if he plain-
ly said, No maruell if the
Church expound the Son of
God at one time one way,
and at another time another
way, for the vnderstanding of
the Sonne of God runneth
with

with the practice, and that
 sense so agreeing with the
 practice is the Son of God,
 and hee followeth the
 Church, but contrariwise
 the Church followeth not
 him. Their Church follows
 not him; yee may beleue
 them. And if all Papists bee
 not in effect of the same opi-
 nion with *Cusanus*, why
 then doe they follow this
 nouell sense which their
 Church giueth, and which
 is contrary both to the do-
 &rine of the Apostles, and
 the interpretation of the
 Primitiue Church? It is in-
 deed because their Teachers
 tye them to it. For *Cusanus*
 saith, *This is the iudgement*
of all them that thinke right-
ly, that found the authority
and

(n) *Ad Bo-*
hemos. E-
pist. 2.

and understanding of the
Scriptures in the allowance
of the Church: and not con-
trariwise that lay the founda-
tion of the Church in the au-
thority of the Scriptures.
Therefore also ^oSilvester Pri-
erias saith, that whosoever re-
steth not on the doctrine of
the Romane Church and Bi-
shop of Rome, as the infallible
rule of God, from which the
Sacred Scripture draweth
strength and authoritie, hee is
an Hereticke. Which in ef-
fect is as much as if hee said;
Whosoever resteth not on
their doctrine, as the rule
from which the Sonne of
God draweth strength and
authority, he is an Hereticke.
Thus also ^pAlbertus Pigghi-
us saith, The Apostles wrote
certaine

(o) Siluest. Prier.
cont. Luthe-
rum.

(p) Pigghi-
us Hierarch.
lib. 1. c. 3.

*certaine things, not that their writings should be above our Faith and Religion, but rather that they should be under. And if all Papists were not inclined to the same opinion, why doe they rest on the Romane Doctrine, and not rather on the eternall Word which is declared in the writings of the Apostles, as was proued before? or why else will they hearken to him in nothing, but what their Church alloweth and authoriseth? They maintaine also that the Pope may dispence against the Word: but these and other their Tenets of this kinde haue beene * manifested by the Bishop of Derry, and other learned men; and therefore for*

* B Down-
ham on An-
ticrist.
Book. I. c. 5.
&c.

for breuitie sake I omit the rest, and conclude this point with one other. *Again* the Pope decreed, that *all the constitutions* of the See *Apostolicke* are to bee receiued, as authorized by the *Diuine voyce of Peter himselfe*. And accordingly the Papists obey the Pope in them, and receiue them, though they be neuer so new or contrary to the Scriptures: which thing yet we must not doe, because *S Iohn* (as I proued) sheweth, that we must abide in Christ, without receiuing other *Word*; and *Saint Paul* is plaine, saying, *Other foundation can no man lay then that is laid, which is Iesus Christ*: And therefore saith, that we should *learne not to thinke*

(q) *Distin.*
19. c. *fic.*
omnes.

(r) 1 Cor.
4. 6.

(f) Gal. 1.
8, 9.

of men aboue that which is written, That no one of you be puffed vp for one against another. ¹ But though we, or an Angell from heauen, preach any other Gospell vnto you, then that ye haue receiued, let him be accursed.

4 To continue in the Word, is to come daily to the Light, to the Word preached on the Lords day, and such times else as wee may, with desire to haue our deeds manifested, whether they be wrought in God, which they that continue in their finnes, and are loath to haue them manifested, will not doe: they care little for preaching. If the Word haue once touched them, they will come no more to haue

haue themselves reprooued,
discovered, and troubled in
conscience, they will not
continue therein, but put it
off with a scoffe, or a fit of
mirth, or some other busi-
nesse of the world: they
willingly come no more, at
least not with affection; or
if they doe, it shall onely bee
with desire to heare those
points, and those men only,
w^h are not likely to discover
theirs, but other mens sinnes
and errours: Wherefore
our Sauour saith, *This is
the condemnation, that light is
come into the world, and men
loved darkenesse rather then
light, because their deeds were
euill. For euery one that euill
doth, hateth the light, neither
commeth to the light, lest his*

(1) Ioh. 3.
19, 20, 21.

deeds should be reprov'd: But
 he that doth arish, commeth
 to the light, that his deeds may
 be made manifest, that they
 are wrought in G O D. All
 true doctrine pleaseth him
 well: but that doctrine plea-
 seth him best, that discovereth
 his owne finnes and errors,
 and the way that himselte
 should walk, that is a light
 to him therein, shewing him
 his owne dutie, the dutie of
 his place and calling, whe-
 ther he be married or single,
 a Master or a Servant, a Fa-
 ther or a Sonne, a Maigistrate
 or an inferiour Subiect, a
 Teacher or a learner.* Gods
 Commandements are not grie-
 vous to him: He receiveth the
 love of the Truth, in those
 and all other points; and
 desires

* 1 Ioh.

5.4.

desires that *G O D S Word* would shew him and light him the way that he should walke; what hee should beleue in all matters of Faith and Saluation, and for his owne duty, what hee shall doe therein, and what hee hath done amisse; as *David*,
*" Search me, O God, and know my heart, try me, and know my thoughts: and see if there be any way of wickednesse in mee, and lead me in thy way for ever: And like the Publicans, Souldiers, and others that came to John Baptist to learne their w. owne duties of him. If with his mind a man come to the Word, to the Light, with resolution to amend, * that the Word of God be not blasphemed, viz.*

(u) Psal.
139.23.

(w) Luke
3.12, 15.

* Tit. 2.5.

which teacheth these things and continue therein, hee is Christs Disciple indeed, and *he shall know the Truth, and the Truth shall make him free.* Whereas otherwise, when as men receiue not the loue of the Truth in all things, no maruell if God giue them *ouer & to beleene lies* in many points of Faith and Saluation.

(x) 1 Thes.
2. 10.

5 To continue then in the Word, is to continue in the whole Doctrine of the New Testament, without departing from any one Doctrine. *& Then shall I not be ashamed, when I haue respect vnto all thy Commandements.* We must abide in the Word, as the same ^z teacheth vs of all things, and is
Truth,

(y) Psal.
119. 6.

(z) 1 Ioh.
2. 24, 27.

Truth, and is no lie, in any one thing whatsoever. Wee must not bee as the Hereticks, who onely oppose the Word in some one thing, and yet are said to depart from the Faith. For as was said of the Law, ^a Cursed is every one that continueth not in all things which are written in the Booke of the Law to doe them: and ^{} whosoever shall keepe the whole Law; and yet offend in one point, he is guilty of all. So may it be said of the New Couenant, He that will not belecue or obey it in any one point, he is guilty of not beleueing, or not obeying the Couenant, and consequently of all; as for instance, wee may see in them that giue heed to men*

* Gal. 3.
10. and
Dent 27.
6.

* Iam. 2.
10.

G. 4. that

that forbid marriage, and some meates which may lawfully be received: Saint Paul saith, that is *to depart from the Faith*. Where yet vnderstand, that this is not meant, that a man departeth from the Faith, when he commits any sinne against the Word, of infirmitie, or a doubting conscience. For Saint Paul saith, *That which I doe, I allow not: for what I would, that I doe not, but what I hate, that I doe: If then I doe that which I would not, I consent to the Law that is good.* Loe hee consenteth in all things to the Law that is good; he had with *Dauid*, respect to all the Commandements, to keepe them all, and therefore though in some

(b) Rom.
7.15.

some things hee failed in performance, yet, as he saith, *If I doe that I would not, it is no more I that doe it, but sinne that dwelleth in me.* So if we consent to all the Doctrine of the New Covenant, as true and good, and desire to obserue it; the sinnes that we would not doe against it, and yet doe, shall not be reckoned a departing from the Faith. For as hee that hath but a weake Faith, if hee say, *i beleeue, Lord helpe my vn-beliefe:* though he do not so stedfastly beleeue all that is written, as he should; yet if he doe not oppose the *Word* in any thing, he may be said to continue in the *Word*, because that is accepted for consent: so it is in all Do-

(c) 1 Tim.
6.3.

Strines of the New Covenant. If he can but say, I obey, Lord, helpe my disobedience; If he consent to the whole Doctrine, as good, though against it he do that he would not, this is accepted in Christ, who hath done all for vs; and he cannot be said to depart from the Word, because he doth not oppose it, and iustifie these errors in life: but *if a man teach otherwise, and consent not to the wholesome Word, even the words of our Lord Iesus Christ, and the Doctrine which is according to godlinesse, hee is proud: If he come to teach and maintaine any Doctrine against the Word, and will not consent to the Word there.*

therein, this is reckoned a departing from the faith; as ye see in the matter of *marriage and meates*, how small matters forer they seeme to be in some mens eyes; they are said to depart from the Faith, in giving heed to seducing spirits in these two doctrines onely, though in all other they had held with the Apostles: and if they be departed from the Faith, from the Word, they cannot be said to be in Christ; as Christ himselfe who is the Word, the Truth saith, *¶ If a man abide not in me, he is cast forth for the fire.* *¶ Hee that transgresseth, and abideth not in the doctrine of Christ, hath not God.* Whereby we may see the fearefull

(d) Chap.
4.1.

(e) John. 1.

(f) 1. John. 2.

chare

* See below.

estate of the Papists, who not onely in these two doctrines, but in * many other also, are departed from the *Faith*, from the Word, And haue reiected the loue of the *Truth*, and are therefore punished, as 2 *Thes.* 2. 10. And in what better estate must they needs bee, who, most contrary to the Word, (as I shewed aboue) teach new doctrines of election, not of grace, but according to fore-scene faith, repentance, charitie, &c? And so in other the *Arminian* errors about redemption, conuersion and perseuerance of the Saints: wherein they receiue not the loue of the *Truth*: for yee see it manifested, that they cannot bee said to receiue

reue the loue of the *Truth*, that obstinately resist the Word in any thing; they cannot be said to continue in the Word, to remaine in Christ, nor to be Disciples indeed: and what maruell then, if the most learned of them cannot come to know the *Truth*, that the *Truth* may make them free, but runne from one errour to another?

6. To continue in the Word, is also to confesse Christ, to confesse the *Truth* before all men, euen before persecuting enemies, and to hold it fast to the end; to continue therein, notwithstanding all threats or allurements of opposers. & *Thou dwellest where Satans seate is,*
and

(8) Reu: 2.
13.

(b) Mat.
13. 10.

and thou holdest fast my name,
and hast not denyed my faith,
euen in the dayes wherein An-
tipas my faithfull Martyr was
slaine among you. Wee must
not be as the stonie ground,
h which is hee that heareth
the Word, and anon with
ioy receiueth it : yet hath
no root in himselfe, but du-
reth for a while ; for when
tribulation or persecution a-
risseth because of the Word,
by and by hee is offended.
We must therefore both co-
fesse the *Truth* before men,
and also abide stedfastly
therein. First, we must con-
fesse the *Truth* before men
our Sauour, who is the
VVord and *Truth*, saith,
i *Whosoener shall confesse me*
before men, him will I confesse
before

(i) Mat. 10.
32.

before my Father which is in heauen : and before his Angels, *Luk. 12. 8.* He is a Disciple indeed, a true Christian. It shall not bee said vnto him at the last day, *Depart, I know thee not* ; Christ will confesse him : But, saith hee, *whosoever shall deny me before men, him will I also deny before my Father ; and his Angels.* He is no Disciple indeed, but must looke for a *Depart, I know thee not.*

Among the followers of *Antichrist*, some * haue the marke in the forehead, which are those that professe his doctrine ; some both in the forehead and hand, which are those that professe and maintaine it : but some haue it onely in the hand, which

* See below.

are

are those that secretly strive to maintaine him and his doctrine, but openly professe the contrarie: these living among his aduersaries, are his great friends, and their greatest enemies; because more dangerous, euen by so much, as secret Treason is more dangerous then open inuasion and hostilitie. These are his Disciples *indeed*, though Christs to shew; and haue the marke of the Beast sufficiently vnto damnation. But if a man fauour Christs Doctrine and Cause, yea and helpe it secretly, it is not sufficient to saluation, vnlesse he professe and confesse the *Truth* before men, especially when he is called to it: then hee must

must ^k be ready to give an answer to every man that asketh him a reason of the hope that is in him. For Christ saith, ^l He that is ashamed of me, and of my Word, of him shall the Sonne of Man bee ashamed, when he shall come in his owne glory, &c. And indeed all his are said to * have the marke in their foreheads, by profession and confession. There is no mention of Gods marke in the hand, because that sufficeth not to saluation, vnlesse it bee also in the forehead by profession and confession: And we must not only confesse him, but we must abide in him, we must hold fast his Name, continue in the Word, notwithstanding all threats, or allure-

(k) 1 Pet. 3. 15.

(l) Luk. 9. 26.

* See below.

(m) Ioh. 9.
34.

(n) Ioh. 14.
21, 23.

(o) Chap.
15, 16.

allurements of persecutors. Hee knew that these Iewes that beleeued, might be assailed by threats or allurements of opposers, as the man was that was borne blinde; ^m who yet continued stedfastly in the *Trath*, and maintained the same with good Arguments against the Pharises: wherefore though he were cast out by them, hee was found by Christ, who therefore receiued him, and manifested himselfe to him. To euery one that so keepeth the Word, he saith, ⁿ *I will loue him, and will manifest my selfe to him; yea, dwell with him.* Whereas on the other side he saith, ^o *If a man abide not in me, he is cast forth: and*

as hee saith to these Iewes, whom hee knew might bee tryed by threats or allurements of opposers, *If ye continue in my Word, then are ye my Disciples indeed, &c.* as if he said, otherwise nor. It is said of a multitude converted, *They continued steadfastly in the Apostles Doctrine*: that is, notwithstanding all threats or allurements of opposers. These were Disciples indeed.

(p) Act. 2.
42.

7. To continue therefore in the Word, is also to main-
taine the same with all the
wit, power and skill wee
haue; as the man did that
was borne blinde. Now
though this is especially to
be done by Schollars, and
that some indeed want the
skill

(q) Phil. 1.
7.

(r) Ver. 27.

Ver. 28.

(s) 1 Ioh.
2. 14.

skill to defend the Truth they belecue and know; yet all that haue it, are bound to it when occasion serues, so farre as they can; as wee see in this man that was borne blinde. Thus S. Paul saith to the *Philippians*, *¶ In the defence and confirmation of the Gospell, ye are all partakers of my grace.* VVherefore he willeth them to *¶ stand fast in one Spirit, straining together for the faith of the Gospell; And in nothing terrified by your Aduersaries: which is to them an euident token of perdition, but to you of saluation.* Thus saith Saint Iohn in his generall Epistle, *¶ I haue written vnto you, young-men, because ye are strong, and the Word of God abideth in you,*
and

and ye haue overcome the wicked one. Christ saith, He that is not with me, is against mee, and he that gathereth not with me scattereth. Therefore S. Iude saith to all, * It was needfull for me to write vnto you, that yee should earnestly contend for the faith that was once deliuered to the Saints.

(e) Iude 3.

And a learned Bishop said, * In what state soeuer a man be, yet let him be a Christian. And if hee deliuer not the faith, neither shall hee deliuer his owne soule. Many such were among them that stand with Christ, Rev. 14. 1. and get victory ouer the Beast, and his Image and marke, Chap.

* B. Winch.
Tortura
Torti, in E
pist. Dedic.

15. 7. God often ^u out of the mouthes of babes & sucklings ordaineth strength: and

(u) Psal. 8.

^w chooseth

(w) 1 Cor.
1. 27.

(x) Tit. 1.
9.

(y) 2 Cor.
10. 4.

w chooseth the foolish things of this world, to confound the wise. But this duty is especially required in the Clergy; for so saith Saint Paul, that a^x Bishop must be one holding fast the faithfull Word, as hee hath beene taught, that he may be able by sound Doctrin, both to exhort and to convince the gaine-sayers. Thus the Apostle saith, 7 The weapons of our warfare are not carnall, but mighty through God, pulling downe strong holds, casting downe reasonings, and every high thing that exalteth it selfe against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. And in this respect the Church is said to be the pillar and ground (or stay)

stay) of Truth; that is, the pillar maintaining and vpholding the same, against all the assaults, batteries and vnderminings of Hereticks and prophane persons, how great and powerfull soeuer they be. So indeed the Apostle had said there, that he should charge some that they teach no other doctrine. This charge I commit vnto thee, according to the Prophecies which went before on thee, that thou by them mightest warre a good warfare, holding faith. Against such as Himeneus and Alexander in the next verse. Thus he saith, ^a A Bishop should be apt to teach, (viz. that he may bee able by sound doctrine to exhort and conuince the gain-
ers,

(2) 1 Tim.
1. 3, 18, 19.

(a) chap. 3.
1.

(b) verſ. 14.

(c) Rev. 2.

2, 3.

ers, as it is, *Tit. 1. 9.*) then hee ſoone after addeth,
These things write I unto thee, that thou mightest know how thou (viz. a Bishop) oughtest: o beaue thy selfe in the house of God: (viz. whereof thou art Bishop) which (saith he) is the Church of the living God, the pillar and ground (or stay) of Truth: as if he said, I write this, that thou therefore maist bee a pillar and stay of truth therein, by supporting and defending it against opposers; as Christ saith to the Angell of that very Church; *c Thou hast tryed them which say they are Apostles, and hast found them lyers; and for my Names sake hast laboured. And to the Angell of the Church*
of

of Philadelphia, & Hold fast
that which thou hast, let no
man take thy Crowne. Him
that overcometh, will I make
a pillar in the Temple of my
God: that is, him that over-
cometh such men, such
Arguments, and such temp-
tations as would draw vs
from the Word, which hee
would haue them stoutly to
hold fast to the end, as hee
saith, c. 2. 26. *He that overcometh and keepeth my words to the end, to him will I giue power over Nations: & I will confesse his Name before my Father and his Angels: because overcoming all Arguments and temptations to the contrary, he confesseth & maintaineth the Truth vnto the end, as they doe that get*
H victory

(d) Chap.
3. 11, 12.

(e) Chap.
3. 5.

victory over the Beast and his
 Image, and over his marke,
 Rev. 15. 2. Thus the Church
 of Ephesus, (viz. Timothy the
 Bishop thereof, and such as are
 with him) might be the pil-
 lar of Truth, viz. so long
 as they continued therein,
 and maintained the same.
 Therefore hee saith, ^f Take
 heed unto thy selfe, and to the
 Doctrine, continue in them.
 (f) 1 Tim. 4. 16. ^g Hold fast the forme of sound
 words, which thou hast heard
 of me. This his Successour
 did not long, ^h but left his
 first love: And therefore his
 Candlestick was removed,
 and that Church ceased to
 be the pillar of Truth; as
 also ⁱ the Churches of Per-
 gamus, and Thiatira did,
 who suffered some to hold the
 the

the doctrine of *Balaam*, and of the *Nicolaitans*, and of *Iezebel Seducers*. In vaine therefore doth any Prelate call himselfe a Disciple of Christ, having an *Apostolicke power*, or Vicar of Christ, and pillar of *Truth*, that doth not abide in the doctrine of Christ, maintaining and defending it in all things vnto the end; which the Pope hath not done, but the contrary, as yee haue seene in some particulars, and may in * diuers others; and therefore the Pope cannot be a Disciple indeed, much lesse the Vicar of Christ, and pillar of *Truth*: no more indeed can the Church of *Rome*, which also hath with him maintai-

* See below.

ned the same doctrines against the *Truth*: and therefore indeed it is a signe of a whorish forehead and extermine impudence in them to call their Church the pillar of *Truth*, which daily fighteth against it. It was said of ^k *Antiochus Epiphanes*, the type of *Antichrist*, that an *host* was given him against the daily sacrifice, and it cast downe the *Truth* to the ground, and it practised, and prospered. So certainly an *host* hath been given to the Pope against the *Truth*, and it practised and prospered; as in the History of the Councell of *Trent*, any man

(4) Dan. 8.
12.

* See the
History of
the Councell
of
Trent.

* may see that will: then the *Host* that had long warred against the two *Witnesses*

(43.)

ses, ouercame them and killed them; though blessed be God, they be since risen, and ascended to his grieve; yet he and his cease not with *Hymeneus* and *Philetus*, to speake things against the *Truth* in diuers points, and thereby ouerthrow the faith of some. ¹ *Nevertheless the foundation of GOD standeth sure, hauing the seal, The Lord knoweth them that are his:* For he saith, *If ye continue in my Word, then are ye my Disciples indeed.*

(1) 1 Tim.
2. 18, 19.

Some perhaps will bee ready to catch at these words, and say, *Jesus* said this vnto such as beleueed on him; *If ye continue in my Word, &c.* as presupposing that they might fall away

H;

to.

totally and finally from the *Truth*. Therefore true beleeuers may fall away totally and finally. To which I answer: These *Jews* beleeued on him; and in some respects may bee called true beleeuers, because that they beleened that this *Iesus* was the *Christ* that should come, and * *giue light vnto the people*, that should manifest the *Truth of God, the New Covenant*: of which yet they knew little, as the following words shew; and if they had, or should after know the same, and should beleeue that some should thereby be saued; yet if they should want true iustifying Faith, to apply it to their owne soules; though they should
not

* See *Act*
22, 23.

not continue in the Word,
but fall away totally and fi-
nally; yet doth it not there-
fore follow, that true belee-
vers indeed; such as have iu-
stifying faith, may fall away
totally and finally: but ra-
ther that they were neuer
Disciples indeed, but such as
St. *John* mentioneth: *m They*
went out from vs, but they
were not of vs, &c. Such as
had no more faith then these
Jewes, for ought we find, yet
had; such may fall away to-
tally and finally: because,
as ye saw the *Dinels* may be-
leeue as much: but those
men that come to know the
Couenant of Grace, be it but
in some measure, beleeving
that Word, and trusting to
it for their owne saluation;

(m) 1 Ioh.
2.

that such may so fall away, neither this, nor any place of Scripture teacheth it. If these *Jewes* had but heard what Christ saith to *Nicodemus*, *Iohn* 3. 14. to 18. *As Moses lift up the Serpent in the Wildernesſe; even so must the Sonne of man be lift up, that every one that beleeveth on him, should not periſh, but have everlaſting life, &c.* It, I ſay, theſe men had heard this, or the like, and had with true faith given full truſt to the ſame for their owne particular ſalvation, though yet they had knowne little more; and if withall this *Word of Grace*, bringing *Salvation*, had taught them to *deny ungodlineſſe*, and to *repent*, as they did that were

conuerted by *Peters Sermon*, *Acts* 2. 37, 38, 41. it had not beene possible that they should haue fallen away, any more then those did, who continued stedfastly in the *Apostles Doctrines*, ver. 41. For by hearing this, or the like *Saying*, the elect are begotten againe, and borne againe to a liuely hope, to an inheritance immortall: and of such our *Sauour* saith, peremptorily. *He that heareth my Word, and beleeueth on him that sent mee, H A T H* euerlasting life, and shall not come into condemnation, but is passed from death to life. Loe, he speaketh of a true beleeuer in the present tense, he *hath* euerlasting life, and he *is* passed from death

H s

to

(n) Ioh 5
24.

(o) Rom.
8.30.

* Ioh. 11.
26.

to life, as soone as he heares and beleeueth aright, hee is already called and iustified, & so past the danger of eternall death and condemnation, and therefore cannot fall away to come into condemnation. Because also in such a one beleeuing the Father, that is true which St. Paul saith, *Whom he predestinate, them he also called; and whom he called, them hee also iustified, and whom hee also iustified, them he also glorified*: These necessarily follow one another, and neuer doe otherwise; whom he electeth, he calleth by the *Word*, and they beleue, & so are borne againe, iustified, and finally saued. And therefore Christ saith, * *Whosoener liueth and*
be

beleeueth in me, shal neuer die:
viz. eternally; but because he
is elected, therefore hee is
called, iustified, and finally
saued. So when *Paul* prea-
ched, it is said; p *As many*
as were ordained to eternall
life, beleeued: and thus it is
said, q *The Lord added to the*
Church daily such as should be
saued: not such as beleeuing
did fall away finally; but
such as being called by the
Word, and beleeuing aright,
should certainly be saued.
r *For the gifts and calling of*
God are without repentance:
So that if he haue elected a-
ny, their iustification and
finall saluation must needs
follow. So when men by
preaching of Christs Resur-
rection, are begotten againe

(p) Acts
13.48.

(q) Chap.
2.47.

(r) Rom.
11.29.

to

(N) 1 Pet.
13.4.

to a liuely hope, they are kept by God to saluation, as St. Peter saith, *God the Father of our Lord Iesus Christ, according to his abundant mercie, (viz. in election) hath begotten vs againe vnto a liuely hope by the Resurrection of Iesus Christ from the dead, to an inheritance immortall, and undefiled, and that fadeth not away, reserved in heauen for you, who are kept by the power of God through faith vnto saluation, Where note regeneration followes his abundant mercie in election; who so are elected, they are begotten to a liuely hope and inheritance: and that inheritance is said to bee reserved for vs, and we are kept vnto it by the power of Gods through faith,*

faith, not for a time, but unto
saluation, which is the end of
our faith, by the power of God,
that is, by the Word which is
his power, as ye saw aboue.
Therefore Christ who is the
power of God, the Word that
giueth life to the belecuers,
saith, *My sheepe heare my
voyce, and I know them (viz.
as being elected) and they fol-
low me: And I giue vnto them
eternal life, and they shall ne-
uer perish, neither shal any man
plucke them out of my hand.*
Thus Saint Iohn saith, *"Who-
soeuer is borne of God, doth not
commit sinne: for his seed re-
maineth in him, and hee can-
not sinne, because he is borne of
God. He meaneth not sins
of infirmities; for hee saith,
If we say that wee haue no sin,
we*

(1) Ioh. 10.
27, 28.

(2) 1 Ioh.
3. 9.

we deceive our selves : therefore it must needs be the sin vnto death (mentioned, ch. 5. 10.) which he meane he : and so that seruice and domination of sinne, when men fall totally and finally to damnation. This sin (saith he) he cannot sinne, because hee is borne of God, and consequently called and iustified; as if he said, and therefore must needs be saued: so that he in effect concludes with Paul, Rom. 8. 30. *Whom hee iustified, them he also glorified.* As also because the seed of God remaineth in him : viz. the immortall Word; that is, as Saint Peter saith, w Being borne againe not of corruptible seed, but of incorruptible by the Word of God, which liueth
and

(x) : Pet.
1. 23.

and abideth euer. That is, indeed by Christ the Son, who is the *Word* that liueth euer, and ^x giueth life to as many as receiue him, and indeed to be Sons of God, euen to them that beleene in his Name: that is, in the *Word*, as he is there called. His Name is called the *Word* of God, *Reu.* 19. 13. He then is the immortal seede abiding in vs, and we in him. The elect of God, Christs sheepe, heare this *Word*: such as are not elected, not his sheepe, they regard it not; as Christ saith to some Iewes, *Ye beleene not, because ye are not of my sheepe.* If therefore any doe not continue in the *Word*, they are such as neuer beleeued aught, as were neuer elected and iustified,

(x) Iohn
1. 12.

(y) Iohn 10
26.

neuer

(2) : Ioh.
2, 19.

neuer Disciples indeed, but like *Iudas*, and the thornie and stony ground, Disciples in shew, not in deed. For that which St. *Iohn* saith, must needs bee true of them, ² *They went out from us, but they were not of us* : for if they had beene of us, they would, no doubt, have continued with us : but they went out, that they might be made manifest that they were not all of us. So that a conclusion contrary to the *Arminian* doctrine, may rather bee framed out of Christs words thus : They that are Christs Disciples indeed, they continue in his Word to the end : whosoever therefore continueth not in Christs words vnto the end,

end, is not a Disciple indeed. His owne words say the same in effect: *Then are yee my Disciples indeed, if yee continue in my Word.* As if he said, otherwise not. They therefore that thus reason against the Word, in denying the perseverance of the Saints; they herein continue not in the *Word*, and therefore they have more need to looke to their owne finall estate, that they be not cast forth of Christ, as withered branches, then to affirme that others, who continue in the Word, and are Disciples indeed, may fall away totally and finally. Which is one of the absurdities of the Papists, who hold that a man iustified, and as yet continuing

ing in the *Word*, may after fall away finally; though the *Word of God* shew the contrary; and yet that their Church of *Rome*, which in every age consists of other men, who have not continued in the *Word*, but contested and still doe contest against it, cannot erre nor fall away, much lesse finally, though the *Word* shew shee would fall, and is fallen, and they in her; a great absurdity.

8. To continue in his *Word*, is to trust stedfastly in his promises, and to think he will not faile in any thing he hath promised. S. Peter saith, that *a In the last dayes there would come scoffers, walking after their owne lusts, and saying,*

(a) 2 Pet.
3.3, 4.

saying, Where is the promise of his comming? for since the Fathers fell asleepe, all things continue. These cannot bee said to continue in the Word; No more indeed can any that leaue to trust in any thing he hath promised: As in example, wee see at this day, the Church of Rome and her Supporters, preuailing mightily by strong hand against the Disciples of Christ, such as continue in his Word, and that in many Countries and Churches of Protestants, now greatly afflicted by them, and in some places almost rooted out by their crueltie and practices: to which they are vrged, animated and encouraged by the Pope and Church of Rome,

(b) Reu. 13.
7.

(c) ver. 9,
10.

Rome, and their instruments: Christ, foreseeing all this, that bit was given to the Beast to make warre with the Saints, and to overcome them; hath yet said to vs, and against them, *c* If any man hath an eare to heare, let him heare: He that leadeth into captivity: shall bee led into captivity, He that killeth with the Sword, must be killed with the Sword. Heere is the patience & the faith of the Saints. Patience in waiting till hee thus deliver vs, and punish them; and faith in beleeuing that he will so doe, or cause to be done, according to his promise: who though hee see, that many great Kings should hold with *Anti-christ* till the last day of the *Beast*,

Beast, when they are * over-throwne in battell, and should *bewaste her fall*; yet hath said of some others, that *they shall hate the Whore, and make her desolate and naked, and burne her with fire*: as cause of all these evils, which indeed cannot end, but in her ruine, she is so full of vncessant practices for her owne ends; whom therefore hee hath charged and warranted so to doe, saying, *Reward her as she hath rewarded you, and double vnto her double, according to her workes*. Shewing also, as I haue proued in a little Treatise written on that argument, that first she, and after her, the *Beast* and *his*, and after him *Gog* and *Magog* must

* Reu. 19.
19.

(d) Chap.
17. 16.

chap. 18. 6.

Called
Romes
Ruine,
written
Anno
1624.

(e) Ver. 24.

bee destroyed before the end of the world; that there shall be great ioy at her destruction: ^e for in her was found the blood of the Prophets, and of the Saints, and of all that were slaine upon earth.

(f) Rev. 19.1.2.

Notwithstanding all her deuices, friends, gifts, riches, conquests, and strength, he hath shewed that a time would come, when men seeing her destruction, should greatly thanke God, saying. ^f For true and righteous are his Iudgements: for hee hath iudged the great Whore, which did corrupt the earth with her fornication, and hath auenged the blood of his seruants at her hands. And therefore though wee see the Kings that should doe it, diuerred by

by her praesences and fa-
uourites; and that in humane
reason she is more likely to
recouer al to her obedience;
yet we must beleue his pro-
mise, that he will *put it into
their hearts so fulfill his will.*

There is nothing so much
wanting thereto, as faithfulness,
& zeale in our minds to
trust in God, & in confidence
of his promises, to powre
out our prayers before him,
as our Sauour exhorteth,
and teacheth vs to impor-
tune him, by the example of
the VViddow, who forced
the vnrighteous Iudge to
yeeld by her importunity.

& Heare (saith our Sauour)
what the vniust Iudge saith:

*And shall not God auenge his
owne Elect, which cry day and
night*

(g) Luk. 18.
6, 7, 8.

night vnto him, though hee
 beare long with them? Neuer-
 thelesse when the Son of man
 commeth, shall he finde faith
 on the Earth? Men would
 be so farre from continuing
 so in his VVord and pro-
 mise, as to trust to him
 therein. If then wee would
 but cry vnto him with the
 Psalmist, *h O deliuer not the*
Soule of thy Turtle dove to the
wicked: forget not the congre-
gation of thy poore for ener.
Haue respect vnto the Coue-
nant: for the darke places of
the earth are full of the habi-
tation of crueltie: surely hee
would heare. It is true in-
 deed, that, *i If we beleeue not,*
yet he abideth faithfull, he can-
not deny himselfe, for hee is
and will be true in his Word:
 but

(h) Psal. 74.
 19, 20.

(i) 2 Tim.
 2, 13.

but in the meane while, if wee beleue him not, but cease to trust in his promise, to be affected with it, so as to pray for the accomplishment thereof, we may smart the more for it; and we cannot well be said to continue in his *Word*, as his *true Disciples* doe. Thus now by all these things you may see what it is to continue in the *Word*; and ye heare he saith to such as beleued on him; *If yee continue in my Word,*

Then are ye my Disciples indeed. Now wee are come to the prerogative; wherein three things are observable. First, who are called Christs Disciples; secondly, what it is to be his Disciple indeed: and thirdly,

I what

what speciall prerogative this is to be Christs Disciple indeed.

I This name Disciple in the time of Christ and his *Apostles*, was not restrained to the twelve *Apostles* and seuentie Disciples alone, nor to the Preachers of Christs Doctrine onely : but common also to all such hearers as heard and receiued his Word, were it onely as the *thorny* and *stony* ground receiued the seed ; as wee may see by these *Leues* that now heard him and beleeued, whom hee knew would be reckoned for his Disciples, as the Pharises said to the man borne blind, who as yet had heard but little ; *Thou art his Disciple* : but this

(*) Mat.
13.

(l) Ioh. 9.
28.

this thing is more plaine by those that heard him at *Capernaum*, and fell away from him, for that he then said: yet they were called Disciples: *m* *Many of his Disciples said, This is an hard saying, who can heare it? from that time many of his Disciples went backe, and walked no more with him* to heare him. These were called his Disciples, but were not his Disciples indeed, nor perhaps of the seuenty; because they continued not in the *Word*: such also were *Demas, Hime-neus, Philetus, Diotrophes* and *Nicolas*, and such were many others. Our Lord himselfe signifieth, that there were some such bad hearers called Disciples, when hee

(m) *Ioh. 6.*
60, 66.

faith to these *Jewes*, whom he knew would be called his Disciples; *If yee continue in my Word, then are yee my Disciples indeed*; as if he said, not in name onely, as some others, but in very deed, and true right.

(n) Ioh. 19.
38.

(o) Acts 6.
1, 2.

But that the name Disciple was common to all receivers, and learners of Christs Doctrine, yee may see by many proofes; ⁿ Joseph of Arimathea is said to be a Disciple of Iesus, but secretly for feare of the Jewes. Long after his ascension, it is said, ^o The number of the Disciples was multiplied. The twelve called the multitude of the Disciples unto them, and said; It is no reason, that we, (*viz.* Preachers) should leave the

the Word of God, and seruetables. Wherefore, brethren, look you out among you (viz. you learners, hearers) seven men. Though indeed in those dayes many of these proued Teachers, and Preachers. After it is added, *p* The number of the Disciples multiplied. *q* Saul desired letters against the Disciples, viz. all beleeuers, any of this way, whether men or women, as it followeth there. At *r* Damascus, the Disciples tooke him, and let him downe in a basket. *s* There was at Ioppa a certaine Disciple, named Tabitha; a woman, a learner, no preacher. For Saint Paul saith, *I suffer not a woman to teach*, *1 Tim. 2. 12.* Let your women keepe silence in the
I 3 Churches,

(p) Ver. 7.

(q) Acts 9.
1, 2

(r) Ver. 25.

(s) Ver.
36.

- Churches, for it is not permitted unto them to speake, 1 Cor. 14. 34. * The Disciples heard that Peter was there. It is like that these were all or most of them hearers, some of them women, the neighbours and friends of *Tabitha*, present at her death. It is said, *Paul and Barnabas at Antioch^u taught much people: And the Disciples were called Christians first in Antioch:* * because they followed Christs Doctrine, as women did there, as well as men. *The w Disciples, every man according to his ability, determined to send releefe vnto the brethren in Iudea. Paul stoned at Lистра, lay for dead. * Howbeit, as the Disciples stood round about him, hee arose*
- (i) Ver. 38.
- (ii) A.C. 11. 26.
- * See be-
low.
- (iii) Ver. 29.
- (iv) A.C. 14. 20.

arose : And after, y went a-
bout confirming the soules of
the Disciples, and exhorting
them to continue in the Faith,
that so they might bee Dis-
ciples indeed. At 2 Ephesus
Paul finding certaine Disci-
ples, said vnto them, Haue yee
receiued the Holy Ghost, since
yee beleueed ? And they said,
We haue not so much as heard
whether there bee any Holy
Ghost. Sure these were no
Doctors, no Preachers.
2 There went with vs also cer-
taine Disciples of Cesarea, and
brought with them one Mna-
son of Cyprus, an old Disciple,
with whom we should lodge :
All these were Disciples :
so that we may see, that in
those dayes, this name was
common to all receivers of

(y) Ver. 22.
28. & ch.
18. 23, 27.

(z) Act. 19.
1, 2.

(a) Acts
21. 16.

^a Acts 11.
1. & chap.
15, 23.

^(b) Luke
10, 16. and
Ioh. 13, 20.

^(c) 1 Cor.
1. 12.

the *Word*, to all professed be-
lievers, though sometime
they were called Brethren;
^a *The Apostles and Brethren*.
And these were Disciples of
Christ, not of any other be-
sides: for Christ saith to his
Apostles, ^b *Hee that heareth*
you, heareth me, viz. me the
Word; as if he said, hee is my
Disciple. So these were his
Disciples. Saint *Paul* would
not allow the *Corinthians* to
say, ^c *I am of Paul*, and *I am*
of Apollo, and *I of Cephas*:
which, as he saith, is to make
divisions. Christ the *Word*
is not divided, or contrary in
them, but one and the same
in *Paul*, in *Apollo*, in *Cephas*,
and in all true Pastors: no
man is the head, or a Master
of true Doctrine, but Christ;
it

it is his Doctrine they teach;
of his fulnesse, saith St. *Iohn*,
haue all wee receiued, *Iohn* 1.
 If any were, men might bee
 baptized in his Name; but
 that may not be. There-
 fore he addeth: *Is Christ di-*
uided? was Paul crucified for
you? or were yee baptized in
the name of Paul? yee are
Christs, saith he, that is, of
 him, not of *Paul*, his Disci-
 ples, not *Pauls*, nor *Apol-*
loes, nor *Peters*, which is *Ce-*
phas, but *Christs*, and *Christ*
is Gods: not his owne, but
 his Fathers *Word*; hee had
 his doctrine of him, as yee
 saw above. Therefore *Paul*
 saith, *Of him ye are in Christ*
Iesus who of God is made vnto
vs wisdom. Therefore also
 Christ saith to all his *Apo-*
 stles,

Verf. 13.

(d) Chap.
3. 23.

(e) Chap.
2. 30.

(f) Mat.
23. 8.

files, & Be not called Rabbi, for one is your Master, even Christ, and yee are brethren. There is no other Master in matters of Faith and Salvation, no other Master of true doctrine, or true Christian Disciples. *John Baptist* indeed was said to have Disciples: But when Christ began to preach, the *Baptist* ceased, as the light of a Candle, or Torch doth, when the Sun ariseth and shineth; he pointed them to Christ, sent and turned them over to him: himselfe was sent to beare witness of the light, that all men through him might beleeve, viz. in Christ, the Light, the Word; that they might now follow him, become his Disciples; as the two Disciples of

(g) Ioh. 1.
8.

of John did, ^h who heard him say, Behold the Lambe of God: they then follow Jesus. One of the two was Andrew, Peters brother. Therefore indeed, John Baptist saith, ⁱ Hee must increase, but I must decrease, viz. in the multitude of Discip'les; they must goe from me to him: So that after Christ was come, and had preached, and sent his Apostles and Disciples to preach, he alloweth no other master in this kind, but himselfe, for he saith plainly; *One is your Master, even Christ, and ye are brethren.* It is true indeed, that when any man teacheth new doctrine, he leazes to be a Disciple of Christ, and becomes a master of error, and oft gets disciples.

(h) Vers.
35, 36, 37,
40.

(i) Chap.
350.

A Disciple
of the
Christ
and
not
of
Heresies

(k) Ioh. 10

(27.

l) Verſ. 4.

5.

(m) Act. 20

30.

(n) Rev. 2.

6. and 15.

disciples : then indeed they are his, not Christs ; for hee saith, ^k *My sheepe heare my voyce, and they follow me.* The sheepe follow him : for they know his voyce. And a stranger they will not follow, for they know not the voyce of strangers. Yet thus some follow Hereticks that fall away, as S. Paul saith, ^m *Also of your owne selues shall men arise, speaking peruerse things, to draw away Disciples after them.* These would still bee accounted Christs disciples, true Christians; yet they are not Christs Disciples indeed, but his whose peruerie doctrine they follow ; as they that follow the doctrine of *Nicolas*, are by the Holy Ghost called ⁿ *Nicolaitans,*

tans, as those who now were more truly *Nicolaitans* then Christians: and they that followed *Arrius* or *Pelagius*, were no longer Disciples of Christ, but of *Arrius* or *Pelagius*; and therefore more truly called Arrians and Pelagians, then Christians. So in all other Heresies; for, as I shewed, they *continue not in Christ, not in the Word*, who obstinately contend against it in any thing, they depart from the faith; and that must needs be true which our Saviour saith, *If yee continue in my Word, then are ye my Disciples indeed*, otherwise not. Now, as I proued, his Word is revealed and set forth in the holy Scriptures.

2. To

The Character of a Disciple of Christ.

2. To be then his Disciple indeed, is to heare, and daily learne his Doctrine revealed in the holy Scriptures, to be governed, iudged, and tryed by it in all matters of faith and saluation, and to continue in it stedfastly, without receiuing any other, any that follows not from it, holding it all fast, beleeuing, professing, confessing and maintaining it, in the whole and in euery part, for the Masters sake that taught it; his authority carries such weight in them, that they will receive it, and none other. This is the *Character of a Disciple of Christ*, of one that is his Disciple indeed, as hath beene proved. Thus the Pharisees say,

say, ° *We are Moses his Disciples, we know that God spake by Moses*: though indeed, as our Saviour sheweth, they continued not in his Word, nor were his Disciples indeed: for therefore he saith to them, ¶ *There is one that accuseth you, euen Moses, in whom ye trust*: for had ye beleued *Moses*, ye would haue beleued mee; for hee wrote of mee. If then they had beleued *Moses*, and continued in his word to beleue all, and deny nothing, as *Philip* did, *Ioh. 1. 45.* and as *Paul* did, *Act. 26. 22.* then they had beene true Disciples of *Moses*; and not his onely, but euen Christs Disciples indeed, as *Philip* and *Paul* were, by beleueing that that which

(o) Ioh 9.
28, 29.

(p) chap. 5.
45.

(q) Deut.
18.15.

(r) Mat. 17.
4.5.

* See a-
boue.

(s) Deut.
18.18.

which *Moses* and the *Prophets* wrote of the *Messiah*, was true in *Christ Iesus*. Indeed *Moses* and the *Prophets* leade vs to be *Disciples* of *Christ*; *¶ Vnto him shall yee hearken*, saith *Moses*: and therfore when he was transfigured in the Mount, and there was *Moses* and *Eli* talking with him, & a voice out of the cloud said, *This is my beloved Sonne in whom I am well pleased, heare yee him*. As if he said, Be his *Disciples* indeed, as *Moses* and the *Prophets* haue directed you. And this must every man doe, hearkning to him, and to no other, because he reueales *God* in * all matters of saluation, as the *Father* saith there, *hee shall speake vnto*

unto them all that I shall command him. And it shall come to passe, that whosoever will not hearken unto my words, that hee shall speake in my Name, I will require it of him. No man then but must bee his Disciple, they should be all taught of God: and thus saith Christ to these Iewes that beleecued on him, If yee continue in my Word, then are ye my Disciples indeede: otherwise not: for what it is to continue in his Word, ye haue seene; and to continue in the same, is to be his Disciple indeed.

But what is it to be a true Disciple of Christ? *At Antioch* the Disciples were first called Christians: those that called them so, hauing respect

(1) Aa. II.
26.

respect to no other thing
then their confessing and
following of Christ in his
Doctrine, stedfastly, without
receiuing any other that fol-
lowed not from it; as Dis-
ciples follow their Master
stedfastly, without receiuing
any Doctrine contrarie to
it; this name being nothing
else, but another expression
of the nature of a true Disci-
ple. For as in other lear-
ning, whether you call one
a Disciple of *Plato*, or a Pla-
tonist, you meane one and
the same thing; also when
you say a Disciple of *Arrius*,
or an *Arrian*; a Disciple of
Nicolas, or a *Nicolaitan*; as
the Disciples of *Nicolas*, all
that held his doctrine, were
by the holy Ghost called
w Nico-

u Nicolaitans : so it is here;
 a true Disciple of Christ,
 and a Christian, have one
 and the same signification :
 the holy Ghost saith, *The*
Disciples were called Christi-
ans, and thence came the
 name Christian. And thus
 indeed it was taken by their
 very enemies and perse-
 cutors in the Primitive
 Church, *Ad leones Christi-*
ani. So that when Christ
 said, *If yee continue in my*
Word, then are ye my Disciples
indeed, it was all one as if he
 said, *If yee continue in my*
Word, then are yee true
Christians indeed : for that
 also is true learners of
 Christ, true followers of
 Christs Doctrine : but hee
 vseth the former, as then
 more

(u) Rcu. 2.
 6, 15.

more common, and best vnderstood: and that because also his modest and discreet manner was, not in euery Assembly to call himselfe the *Christ*, as knowing it better, that beleeuers finding it by the power of his Doctrine and Miracles, should themselves call him the *Christ*, as many did. But a true Disciple was then nothing else, but a true Christian; and a sincere Christian nothing else, but a Disciple indeed; all such (yee see) were first called Disciples, after Christians: No member of the Church, but was then a Disciple, a Christian; not a Nicolaitan, nor a Cerinthiā, nor of any other Hereticke, or opposite faith:
onely

only true Disciples, onely true Christians, they were the true Church, the Congregation of the faithfull: So that when Christ giueth vs heere the true marke of a true Disciple, that is the true Character of a true Christian: and when he giueth vs the marke of true Disciples, of true Christians, that is indeed the true marke of his true Church, which onely consisteth of true Christians, nor of false. For as Chrysostome saith on those words of Christ, Beware of false prophets, &c.^w He speaketh of false teachers, of hereticall Christians, which haue Churches, yea and gouerne, &c. If his confession agree with the Scriptures, hee is a true Christi

(w) Chry-
sost. ho. 16.
in Math.

Christian; if otherwise, a false.
 Also the marke or token of
 Christianity, is not referred to
 the Name of Christ, but to the
 confession, &c. and this con-
 fession must be according to
 the Scriptures, as he saith be-
 fore. And againe, ^x Where
 the faith is, there is the
 Church; where the faith is
 not, there is not the Church;
 &c. The Church is the Ierusa-
 lem, whose foundations are
 placed on the mountaines of
 the holy Scriptures. That
 then is the true Church,
 which continueth in Christs
 Word taught in the Scrip-
 tures: as Saint Cyprian also
 saith, ^y They are not ioyned to
 the Church, that are seuered
 from the Gospell. And Augu-
 stine, ^z Against the errors
 full

(x) Ibid.
 hom. 6.

(y) Cyp. de
 lapsis.

(z) Aug. in
 Epist. Joan.
 Tract. 2.

ful of snares and dangers, God hath established vs a Fort in the Scriptures, against the which no man dares to speake a word, that will wener so little be thought a Christian. And Chrysostom in another place, *He that yeeldeth to the Scriptures, is a Christian; hee that withstandeth them, is farre from this rule:* and that, as I proued, if hee withstand them in one fundamentall thing onely, hee departeth from the faith, hee continueth not in the Word, and consequently can bee no true Christian, nor member of the true Church. And so when Christ saith, *If ye continue in my Word, then are ye my Disciples indeed,* it is as if he said, then are yee true Christi-

(a) Chrysost.
hom. 33. in
Act.

Christians, and of my true Church indeed. A Disciple then is a name that euery one takes on him, who calls himsele a Christian, whether rightly or no.

The Character of a Christian.

And a true *Christian* then, is one that comes daily to heare and learne the Word preached, and reuealed in the holy Scriptures, to bee gouerned, iudged and tryed by that Word in all matters of faith and saluation, and continues therein stedfastly, without receiuing any other, any that followes nor from it, holding it all fast, beleeuing, professing, confessing & maintaining it, in the whole, and in euery part, for the Masters sake that taught it; his authority carries

ries such weight in him, that hee will receiue it, and no other: This is the *Character* of a * *Christian*, of a Disciple indeed, of a true member of the true Church; as wee shall further prooue by and by, in one that is certainly of the true Church, a Disciple indeed. Neither *Paul*, nor *Peter*, nor *Iohn*, nor any other, could longer remaine members, much lesse pillars of the Church, then they continued in the Word: for Christ saith, * *Euery one that is of the Truth, heareth my voice*: that is, euery one that is of me, that is a true Christian: for hee is the Truth. Hereby therefore he sheweth, that men are no longer of him, and of his
K Church,

* See more below.

* Ioh. 18.
37.

(i) 1 Joh. 9.

Church, than they continue in the Word: because also heere Christ saith, *If ye continue in my Word, then are yee my Disciples indeed, else not: for so saith the beloved Disciple; ^b Whosoever transgresseth, and abideth not in the Doctrine of Christ, bath not G O D: no person, no Church excepted; but whatsoever hee or shee bee, they have not God; they are cut off from Christ the Vine, they are not of his sheepe and fold, as yee have seene by many other proofes out of the Scriptures and Fathers.*

Whence wee may see the great folly of the Papists, who will have the *Truth* and true Word of G O D to be tried

tryed and knowne by the Disciples or Christians, so called; and not true Disciples, true Christians, to bee tryed and knowne, as heere, by their continuance in Christs Word; that will haue Christs true Word to be tryed and knowne by the Church that teacheth, and not the true Church of Christ, by her continuance in the Word he taught; that reckon the *Truth* by themselves, as the Pharises did, *loh. 9. 48.* So the Papists reckon, that if such as they account Disciples, or the Church, say any thing, then it is his Word, how contrarie soeuer it seeme; and not as Christ doth heere, that if they continue in his Word,

then they are his Disciples
indeede, and so his true
Church, or of his true
Church indeede: wee see
their marke is contrarie to
his: And indeed, how else
should they be *Antichristi-
an*, or their Church the great
Whore on many waters?
But seeing Christ sayth to
the reiectors of his Word,
The Word that I haue spoken
shall iudge them at the last
Day: she and her members
must then bee tryed by the
Word, yea, by their conti-
nuance in the Word, and
that whether they will or
no. As of Christ himselfe
many would come and say:
See here is Christ, ecclesie;
See here is Christ, and there
is Christ: so of his true Dis-
ciples,

(c) Ioh. 12.
48.

ciples, which are true Christians, and his true Church, *Ecce hic est verè Discipulus, ecce illic verè Christianus, hic vera Ecclesia*: Loe heere is a true Disciple, there a true Christian, *heere the true Church*; and no such matter, nothing but deceit, nothing but a whorish forehead, that daily committing wickednesse, sets a bold face on it, to be as honest as the best. If it were any otherwise, and that they continued in the Word, and were his Disciples indeed, they might (as our Saviour saith) *know the Truth*; even out of the holy Scriptures; and that as well in this point of the Church, as in others: They might know out of them,

(d) Rev.
12. 14.

(e) Rev.
11. 1, 2.

that the true Church, vpon the comming of Antichrist, *to whom the Dragon gaue his Throne*, was to flye into the *wilderneſſe*, from his new doctrine, to *lye hid there*, and be fed *there by the Word of God*, by which *man liueth*, and not *by bread onely*: That this Church is alſo ſhaddowed out in the Revelation, by the *old Temple*, and is called the Temple of God, but therefore ſhut vp for a long time, in thoſe parts thereof which GOD acknowledgeth for his Temple; that in the meaſuring of it, *the court without*, which of old was the greater and more viſible part of the Temple, that into which the people came to pray, which was

was called the Temple, and which seemeth so to bee in the vision, must yet not be *measured*; but is cast out, as not continuing in the VVord; and that in this *Antichrist* sits, and so is said to sit in the Temple of GOD; a Church that holds some of Christs Doctrine, but doth not in all things continue in his VVord, but receiues for doctrines the precepts, tenets and traditions of *Antichrist*, and so makes the Word of God of none effect; that God will only haue the inward roomes measured for his Temple, those that were shut vp, and them that worship therein, which are the onely true worshippers, these roomes are the *holy*

(f) Verſ.
9.

(g) 1 King.
8.9.

place, the Altar, with the most holy place: In which was the Arke of the Testament: & so indeed in the vision, John saw it ^fopered, and there was seene in his Temple the Arke of his Testament; nothing else, no other VVord: as of old, & There was nothing in the Arke, saue the two Tables of stone, which Moses put there; so in Gods Church heere, there is nothing but this Testament, the holy Scriptures; and none must be counted of his Church, but they that continue therein; which therefore are said to worship therein: (viz.) as Christ saith, the true worshippers should worship the Father in spirit & truth; viz. in receiving and obeying his Truth, his

his Testament, his VVord,
and no other, as wee shall
further see by and by, in one
of these VVorshippers that
came out of this Temple,
Rev. 15. 6. Howsoever, that
(as yee haue seene) is the
marke of a true Disciple, of a
true member of the Church:
but (as yee haue seene) the
Papists haue^{*} not continued
in the Word, and therefore
cannot be Christs Disciples
indeed, nor true members of
his Church, nor know the
Truth in these things. For
hee saith, ^b *I am knowne of*
mine; not of others, not of
such as abide not in him, and
therefore not of the Pa-
pists, nor of their Church,
which haue not continued
in the Word, and therefore

^{*} See also
below.

(^b) *Ioh. 10.*
14.

Disciples
or true
Christians
distingui-
shed from
Hypocrites.

cannot be his ; *See below.*

One thing remaineth to be obserued from this word *I N D E E D* ; then are yee my Disciples *indeed*. For as a *Disciple indeed*, is a Christian indeed, one truly continuing in Christs *Word*, one that is his in all sincerity ; so it appears by this distinction, that Christ makes of a *Disciple indeed*, from others that are not so, that there are some who are his Disciples in shew, but not indeed, like the Scribes & Pharisees, who in the beginning of this eighth Chapter came, as it were to learne of him, saying, *What sayst thou ?* but it was indeed, *that they might haue to accuse him* : like those *Jewes* also, who heard him, & saw

(i) Ioh. 2.
5, 6.

saw him raise *Lazarus*, and
 yet ^k *went their wayes to the* (h) *Ioh. 11.*
Pharises, and told them what 46.
things Iesus had done:
 Whereupon they ^l *tooke* (i) *Verf.*
counsell to put him to death. 35.
 These were not Disciples
 indeed, but Spies, Claw-
 backes, Pickthankes, Time-
 seruers, Treacherous giuers
 of intelligence. *Our Saviour*
then, by this word indeed,
signifies that there were, and
would be some who are not
Disciples indeed, but in
thew, who name themselves
of him, and make shew to be
on his side, but are indeed of
Opposers, or Hereticks, or
of the Beast, or at least their
hearts are not stedfast with
Christ: ^m *But like the* (m) *Psal.*
children of Ephraim, who, be- 73. 8, 9.
ing

(n) Psal.
134.

(o) 2 Cor.
11.26.

ing armed, and carying bowes,
turned backe in the day of battell: and thereby brought
more helpe to the aduersaries, then they could have
done, if they had beene on
their side. Our Lord saith
by *David*, whose Kingdome
was a type of Christs, *The
strange children shall dissem-
ble with me.* Saint Paul
saith, that *he was in perill
among false brethren.*
Whence wee may see that
there may be, and often are
false brethren in the truest
Religion, as there was a *Ju-
das* among the Disciples; he
was a Disciple, but not a
Disciple indeed, no true lear-
ner of Christ, no true Chri-
stian. Such are false Bre-
thren, who either by subtile
C.

sophistifications and devices
 betray the Truth, or them
 that professe it, and that euen
 when with *Ephraim* they
 would seeme to maintaine
 it. *Antichrist* and his fol-
 lowers know that one of
 these professing himselfe
 their enemy, but being their
 friend, may more indanger
 the aduerse part, then a hun-
 dred that are his professed
 Champions: and therefore
 he getteth some to take his
 marke thus secretly in their
 * right hand, to be his secre:
 friends, as his type *Antio-
 chus Epiphanes* did. For
 when the King of *Egypt* had
 prepared a great Armie a-
 gainst him, he corrupted his
 flattering Courtiers to tru-
 st in that power: which
 thing

* See be-
 low.

thing they did *that sed of his meate*, Dan. 11. 25, 26. So also would *Antichrist* get some to take his marke in their hands: these therefore are false brethren among his aduersaries, such as professe against him, and seeme to striue against him, but secretly carry the same matters to his behoofe, by deceitfull * counsell, and clandestine practices; like Gamblers that make a great shew to play well for their side, and yet play booty, and with purpose to loose, as inwardly fauouring the other side more, by reason of some promise or secret compact betweene them. Princes therefore haue need to take heed, whom they trust in great

* Pro. 12.
5.

great affaires; *Mic. 7. 5.* *Mat. 10. 36.* For the great *Whore* hath a golden cup in her hand, and many rewards, and promising pleasures for such as secretly fauour her; such cā not be said to be Disciples indeed, but like the *Pharises* and *Jewes* aboue-mentioned, Traitors, trecherous Intelligencers, Time-seruers, and Flatterers.

See *Mic. 7. 6.* and *Mat. 10. 36.*

Some man will say vnto me, You make this the only marke of a true Disciple of Christ, *to continue in the Word* with sincerity, as if there were no other markes of a Disciple of Christ. I answer, there are other markes of a Disciple of Christ: but they are all markes of mens continuing
in

in his *Word*, and so in effect to this they may all bee referred, and in this one all are included : for whereas hee

(p) Ioh. 13. 35. saith, *P By this shall all men know that ye are my Disciples, if ye love one another :* so hee had commanded them in

Verf. 34. the verse before, and in other places : therefore this is but a marke of our continuance in the *Word*, as *Iohn* sheweth, 1 *Iohn* 3. 11, 24. & 2 *Ioh.* 6. compared with the 1 *Ioh.*

(q) 1 *Ioh.* 2. 24. 9 *Hereby perceive we the love of God, because he laid downe his life for us, and wee ought to lay downe our lives for the brethren ; viz. in the common cause of Religion, if it lie in our power to help them ; as holy Abraham rescued Lot. And as in a common*

common case, *Iehoshaphat King of Iuda said to Iehoram King of Israel, I am as thou art, my people as thy people, and my horses as thy horses:* so in other cases, when by our labours, goods or lives, wee may helpe our brethren of the same faith with vs, and the common cause of our Master; who is now to conquer, as ye may see, *Reu. 19.* and that not onely as hee is the *Word of God*, & so called there, but as the Armies follow him there; who therefore fight for the *Word of God*, for the maintenance of the *Truth*, and them that professe it; though he suffer a while in those his members and followers, through the default of some that follow

(r) 2 Kings
3.7.

Reu. 19. 10

ow him not aright; or at least not with such zeale and courage, as Papists follow their Master and his Capitaines. I confesse, they out-strip vs in this, such is the industry of their Clergie, especially of their *Iesuites*, who are still animating Princes to fight in their cause, and who haue so wrought, that almost no man among them seemeth to spare either labour, or wealth, or counsell, or life, to aduance and maintaine the common cause of their Master, and such as are his: wherein they haue accordingly proceeded so farre, that they seeme to haue endangered all their aduersaries, if in time they bee not emulated and incountered with

with a combination as resolute, and true to one another, as theirs is; and *Rome* the cause of all, the sooner ruined: which to hinder by all devices and meanes possible, is another masterpiece of their industry, whether it bee by holding secret intelligence and correspondence with some that seeme their aduersaries, and vnder that colour, take closely in their hands the marke of the *Beast*, with faire pretences, guarding the eares of Princes, and frustrating their designs to doe him service; or by what other trickes, who can sufficiently expresse? *God* grant they rise not in iudgment against vs for their *trist* and *true* loue

loue one to another, and to their master, whose kingdom they indeed more zealously seeke by indouoring to ruine our holds, then ours haue Gods Kingdom, by indouoring that the great Citie that raigneth may be ruined; which when it is destroyed, and not before, a voyce is heard, *Alleluia: for the Lord God omnipotent raigneth*: whereas before she raigned in matters of faith and saluation.

They that fight against *Antichrist* and his followers, are said to *follow Christ*, there called the *Word of God*, on white horses, clothed in fine linnen, white and cleane; to shew that the bloud of those enemies of Gods *Word* defileth

(S) Reu.
19.6.
Vcr. 13. 14

sleeth them not, and that
 their following of him in
 these warres, as it is a token
 of their true Christian love
 to him, and his distressed
 members, so it is a fighting
 for the *Truth*, a following of
 the *Word*, and consequently
 a token that they are true
 Christians, and continue in
 his *Word*. Againe, Christ
 saith vnto his Disciples, *If*
any man will come after me,
let him deny himselfe; as if
 he said, otherwise he cannot
 be my Disciple; that is, vr-
 lesse he walke by faith, and
 not by his owne reason, as
 Peter did, when he said there-
 to Christ *Thi shall not bee*
vnto thee: which made
 Christ answer, *Thou saourest*
not the things that be of God
but

(1) Mat. 26
 24.

(u) Ver. 22
 25.

but those that are of men; as if he said, Thou deniest not thy selfe in them: for therefore it is added, *Then said Iesus unto his Disciples; If any man will follow mee, let him deny himselfe, &c.* If he deny not himselfe, his owne wit and reason in matters of faith, and subiect himselfe to the *Word* in matters of the *Trinitie*, of the *Incarnation* of the *Word*, of the sufferings of *Christ*, of the *Resurrection*, of *Election* and *Iustification*, of *Grace*, of being governed by the onely *Word of God*, in matters of *saluation*, he cannot be his *Disciple*: for if he will follow *Christ* who is the *Word*, be his *Disciple*, he must deny his owne reason in these and the like things,

things, and subiect himselfe to the *Word*; as also his own earthly desires, ease, and pleasures, if the *Word* require it, or tribulation arise for the Gospell: so it is said, *If any man will come after me, let him deny himselfe, and take up his crosse and follow mee.* Thus also our Sauour saith, *W If a man come vnto me, and hate not his father, and mother, and wife and children, and brethren, and sisters, yea and his owne life also, he cannot be my Disciple; that is, if it so fall out, that a man must part with some one or all of these, or else with the Truth in some point; hee must be so farre from parting with the Word, that he must euen hate father,*

(w) Luke
14 26.

ther, and mother, and his owne life in respect of the *Truth*. Doe they not continue in the *Word*? haue they liued or dyed in some Religion erroneous, or practises detestable? would they haue vs follow them therein, as thinking them right, or safe? if we do not euen hate them in respect of the *Word*, we cannot be his Disciples, nor know him. *Christ the Truth*, is the *pearle of great price*, which should bee bought at any rate, how deare soeuer it cost vs; but not sold at any whatsoeuer:

* *Buy the Truth, but sell it not;*
neither for the loue of father, or mother, or wife, or children, or life; much lesse for worldly pleasures, riches,

* *Pro. 23.*

23.

ches, or honours; for saith Christ, *x Hee that loneth father, or mother, more then me, is not worthy of mee. y And what will it profit a man, if he shall gaine the whole world, and lose his owne soule?* All these are but markes and testimonies of our continuance in the *Word*. And indeed in these respects also Christ saith, *If ye continue in my Word, then are ye my Disciples indeed*, to teach vs that we should continue in the *Word*, though thereby wee lose all therest; and that if we so doe, yet are wee gainers, no losers, as will appeare when wee see a little further, what benefit it is to be a Disciple of Christ, a true Christian.

(x) Mat. 10
37.

(y) Mark. 8.
36.

L The

The Pre-
rogative
of a true
Christian.

The next thing to be considered, is, what prerogative it is to bee a Disciple of Christ, a true Christian; and whether it belong to every one that now-a-dayes continueth in the *Word*. Doth he learne of *Christ*? is he his Disciple indeed? and what benefit is that to him? It is for somewhat that *Christ* saith to them, *then are yee my Disciples indeed*: Otherwise they might haue said, Is that such a matter? or what *shall* we be the better? but that it was somewhat to be a Disciple of Christ, to learne of him was indeed granted by all, and that great were the benefits that should come thereby, to all such as *should* heare him, as the Scriptures had

had foreshewed. And surely the prerogative and privilege is great to bee the Disciple of Christ, to learne of him, of the Sonne of God, of the eternall Wisdome of the Father; neuer such a Master in the world;

It is written, saith he, in the Prophets, they shall all bee taught of God: no small matter to be taught of him.

Now yet, that men do learn of him, euen in these dayes, *If they continue in the Word,* it is plaine; first by this, that *he is the Word that enlighteneth vs,* *euenevery man that cometh into the world,* and is lighted, as yee saw aboue.

We haue this *Word* declared to vs in the Euangelists, and Epistles of his *Apostles*: to

L 2 whom

(r) Ioh. 6.
45.

(a) Ioh. 1.

(b) Luk. 10.
10.

(c) Ephe.
4. 19, 20,
21.

whom therefore hee saith,
b *He that heareth you, heareth
 me: viz. me the Word,* he is
 my Disciple indeed, not
 yours; by this also that St.
Paul speaking to the *Ephesi-
 ans* of the euill conuer-
 sation of some, saith, *c* *But
 yee haue not so learned
 Christ, viz. the Word, the
 New Testament, not the let-
 ter, but the Spirit, & the Lord
 is that Spirit,* the foundation
 they laid and administred:
Yee haue not, saith he, *so lear-
 ned Christ; If so bee yee haue
 heard him (viz. the Word)
 and haue beene taught by him
 as the Truth is in Iesus. The
 Apostles in preaching, and
 writing, taught them no o-
 ther word, nor the same
 Word otherwise, then as the
 Truth*

Truth is in Iesus. d We shew (d) 1 Ioh.
unto you that eternall life 1.2.

(saith Saint Iohn) which was
with the Father, and was ma-
nifested unto vs. The Ephe-
sians then heard him, and

were taught by him, and yet
neuer saw his face in the
flesh: * They heard the Word

of the Lord Iesus, both Iewes
and Greekes: so did others;
and so therefore may wee.

This is the reason, that all a-
long the Acts of the Apo-
stles, beleevers are euer rec-
koned Disciples of Christ;

not of Paul, nor of Apollo,
nor of Cephas, which is Peter,

nor of any other, but of Christ:

they heard him the Word.

And thus indeed Saint Paul
saith to the Corinthians,

e Ye are Christs. And againe,
L 3 f God

* Act. 19.
10.

(e) 1 Cor.
3.

(f) 2 Cor.
1. 18.

f God is true; our word toward
you was not, Yea, and nay (viz.
an vncertaine word) for the
Sonne of God (viz. who is the
Word) which was preached
among you by vs, euen by mee
and Silvanus, and Timotheus,
was not yea and nay, but in
him was Yea: a certain Word,
the Truth of God that is eter-
nall, and changeth not; as
John saith, ^g He is true in his
Sonne, that is, in his Word, as
he there calleth him: ^h Wee
shew vnto you that eternall
Life which was with the Fa-
ther, and was manifested vnto
vs. That which we haue seene
and heard, declare wee vnto
you, (viz. in these our wri-
tings) that yee also may haue
fellowship with vs, (viz. in the
knowledge of that Word,
that

(e) 1 Ioh.

5. 20.

(b) Chap.

1. 1, 2, 3, 6.

that ye also may be his Disciples indeed,) *and truly our fellowship is with the Father, and with his Son Iesus Christ.* With the Father, in being so much of his *counsell*, as to know his eternall Wise-dome & purpose, as friends haue fellowship one with another, in knowing each others *counsell*; with the Son, in knowing him the *Truth*, and *Word* that gives us *understanding to know him that is true*. So hee saith to his Disciples; *I haue called you friends; for all things that I haue heard of my Father, haue I made knowne vnto you,* Ioh. 15. 15. Therefore St. Iohn addeth, * *If wee say that wee haue fellowship with him, and walke in darkenesse, we lie, and*

* Verf. 6.

doe not the Truth. But if wee walke in the Light, as hee is in the Light, wee haue fellowship one with another (viz. in the knowledge of Gods Word) and the blood of Iesus Christ, his Sonne, clenseth vs from all sinne: as if hee said, otherwise not.

Whereby we may see the folly of those men, Papists and others, who thinke it loue enough to Christ, and care enough of their owne soules, to looke vpon a Crucifix, and thinke now and then with compunction and contrition of Christs wounds and sufferings, and neuer thinke of the Word, much lesse of the knowledge of the Word,* wherein the benefit of his sufferings are
con-

* See below.

conueyed vnto vs, as in a
couenant of sure mercies;
 when (as ^k other places also
 shew) to loue him truely,
 and effectually, is to loue *the*
Light, to continue in *the*
Word, to striveto bee Dis-
 ciples of this Word, to
 know the couenant or pro-
 mise made and sealed in his
 bloud, and by faith to lay
 hold on that Word, to re-
 ceive the same as an assu-
 rance, by which wee are be-
 gotten to a lively hope, and
 by knowing which, wee are,
 as it were made partakers,
 not of the body and bloud
 onely, but of that Divine
Wisedome, the Word, which is
 the *Sonne*, and so maketh
 such as receive him, *sonnes*;
 therefore it is said, ¹ *To as*

(k) See Ioh.
 3. 19. chap.
 12. 35, 36.
 chap. 14.
 21, 24.
 chap.
 15. 14, 15.
 2 Ioh. 6,
 &c. Heb.
 2. 1, 2. and
 chap. 3.
 13, 14.

(l) Ioh. 1.

L s many

(m) Rev.
19.19.

(n) Luke
8.21.

(o) Chap.
11.27.

many as received him, to them he gaue power to become the sons of God; euen to them that beleue on his Name: Now in his Name is called the Word of God: euen in that place of the Gospell also, he is called the Word. This is a great prerogatiue, to be made partakers of this Word, yet it belongeth to the Disciples of the Word, and to them onely: for therefore when it was told him, *"Thy mother and thy brethren stand without, desiring to see thee,* he answered, *My mother and my brethren, are these which heare the Word of God, and doe it.* And when a woman hearing him, said, *Blessed is the wombe that bare thee, and the paps which thou hast sucked;* hee

he said, Yea rather blessed are they that heare the Word of God and keepe it: because this was cōceiuing him the Word in the mind, and retaining him there; w^{ch} is better then to haue him in the wombe, which vnderstandeth not; because also hearing and receiuing the eternall Word, they were made partakers of his Diuine Nature, and so Sonnes of God: as Saint Peter saith, *¶ There are giuen vnto vs great and precious promises, that by these you might be partakers of the Diuine Nature. viz. in partaking of that eternall Word, as the Apostle also sheweth, Hebr. 3. 14, 15. For when the Jewes thought much that he called himselfe the Sonne of*

(p) 2 Pet.
1. 4

(9) Joh. 10.
34, 35.

(1) Aug in
Ioh. trakt.
48.

of God, he answered, *⁊ Is it not written in your Law? I said, Ye are Gods: If he called them Gods, unto whom the Word of God came, and the Scripture cannot bee broken: say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said I am the Son of God? Augustine, ⁊ If the Word of God came unto men, that they might be called Gods, how can that same Word of God, which is with God, bee but God? If by the Word of God men be made Gods, if by partaking they be made Gods, is not that whereof they partake God? If lights illuminated be Gods, is not the light which lighteth God? If therefore the Word of God make*

you

You Gods, what can the same Word of God bee, but God? Which indeed must needs bee our Sauours meaning in these words, as wee may see, if wee compare them with the rest aboue-mentioned.

Now that it is no small prerogative and benefit to be his Disciple, to learne of this VVord, as it is further manifest by the words themselves, while CHRIST addeth, * *Ye shall know the Truth, and the Truth shall make you free: If the Sonne therefore shall make you free, ye shall be free indeed: So it is plaine by this, that when S. Paul had said, 'G O D hath made vs able Ministers of the New Testament, not of the letter,*

* See below.

(1) 2 Cor. 3.6, 17, 18.

* See below.

ter, but of the Spirit; and the Lord (to wit, Christ) is that Spirit; hee addeth, But all we, beholding as in a glasse the gl.^{ry} of the Lord, are changed into the same Image. from glory to glory, euen as of the Lord the Spirit; that is, as of Christ the Word, who is that Spirit and glorious Word, which wee * behold in the glasse of the Ministry, or the glasse of the holy Scriptures of the New Testament. This hee speaketh in comparison of that little which the Jew saw in reading the Old Testament, as he had said before, and as yee may there see, if yee reade from verse 6. to these words, *as of the Lord the Spirit*. Into his Image then we
are

are changed, by beholding
or vnderstanding him the
Word with faith. And thus
also the Apostle saith, *In*
whom yee also trusted, after
that ye had heard the Word of
Truth, the Gospell of your sal-
uation : in whom also after
that ye beleened, ye were sealed
with that holy Spirit of pro-
mise : viz. with the Word,
not the letter, but the Spirit.
It is true indeed that the ho-
ly Ghost may scale men, and
that so hee seemeth to say,
"Griue not the holy Spirit of
God, whereby ye are sealed to
the Day of redemption : but
the holy Ghost scales with
the VVord, with the Truth,
as being the Spirit of Truth,
and as it were, the Chancel-
lour of the Father and the
Sonne :

(1) Eph. 1.

3.

(u) Chap.

4. 30.

The Scale
of God.

(4) Ioh.
16. 13.

Sonne : for so Christ, who is the Truth, saith, *When the Spirit of Truth shall come, hee will guide you into all Truth : for he shall not speake of himselfe, but whatsoever he shall heare, that shall he speake. Hee shall glorifie mee, (viz. the Word, the Truth) for he shall receiue of Mine, and shall shew it vnto you : and so seale vs with the Word, with that holy Spirit of promise : for Paul saith, All wee, beholding as in a glasse that glorie of the Lord, are changed into the same Image : and so sealed with that VWord, which the Spirit sheweth and presseth on vs : and euen as the VVax pressed with a Seale, is sealed, and changed into the same*

2 Cor. 3.

same Image ; so we, pressed by the Word, and feeling in vs the power and glory thereof, are sealed with the Word which is the Sonne, the *x* expresse Image of God, the *Character of his substance* : with this VVord we are sealed, and so *with the Seale of the lining God*, with the expresse Image of God, and haue this marke of God in our forehead, when we confesse and professe the Word. *y For with the heart man beleeueth vnto righteousness, and with the mouth confession is made vnto salvation: viz.* when Christ, who is the Truth, is confessed before men. Such a one will Christ confesse to bee his Disciple indeed, a true Christian,

(*z*) Heb. 1.
3.

(*y*) Rom.
10. 10.

(2) *Hom.*
19. in Mat.

itian, one that hath Gods
marke. As *Chrysostome* also
said; 2 *If his confession agree*
with the Scriptures, bee is a
true Christian; if otherwise,
a false. All that are his Dis-
ciples indeed, continue in
the Word, and so are thus
sealed with the marke of
God, and haue it in their
foreheads, when they con-
fesse the VVord. They that
continue not in his VVord,
but receiue anothers word,
they refuse Gods marke, and
take his, whose word they
receiue for law; and so are
his disciples indeed, not
CHRISTS; because when
Christ and Antichrist com-
mand and teach contrarie
things, they continue not
in Christs VVord, but re-
ceiue

ceiue & obey the *Antichrists*, as one that hath right so to command and teach: which thing whoso taketh vpon him, what-euer he bee, hee sitteth in the *Temple of God*, as God, shewing himselfe that he is God; or as wee would say, most master in such things: which indeed the Turke doth not; he, though he be wicked, and a Dragon to Christians, he giues not out his words and doctrines, for lawes spirituall, binding the conscience: but this alone is done by the Pope & his Clergie; he alone sitteth in the Temple of God, commanding & teaching things new, and contrarie to God and his Christ: and therefore surely hee is the grand Anti-

(a) Ioh. 3.
14.

* *mas.*

Antichrist, and they that obey him, receiue *his* marke, and are his Disciples indeed, not Christs, because they continue not in his Word, but receiue a contrarie, and that in many great matters of faith and saluation. As for example, touching assurance of saluation, God & Christ his Word say, * *As Moses lift vp the Serpent in the Wildernesse, euen so must the Sonne of man be lift vp, that * EVERY ONE which beleeueth on him should not perish, but haue everlasting life.* That is, that any particular man, whosocuer he bee, that beleeueth on him, hee should not perish, *but haue life*: euen as the Serpent was lift vp, that when any particular man

man that was bitten by a Serpent, should looke vp vp-
on it, he might liue. For so
said God expresly, *b* Set it
upon a pole : and it shall come
to passe, that *EVERY* one
that is bitten, when Hee look-
eth upon it, *HE* shall liue.
So saith Christ, ye see, of a
sinner beleeuing in him.
And *John* saith, *c* This is
Gods Commandement, that
we should beleene on the Name
of his Sonne Iesus Christ : that
is, on the Word : and that
in this thing especially : for
therfore *C H R I S T* addeth
there, *Ioh. 3.* *d* He that belee-
ueth on him, is not condemned :
but he that beleeneth not, is
condemned already, because
hee hath not beleened in the
N A M E of the onely begotten
Sonne

(b) Numb.
21. 8, 9.

(c) 1 Ioh.
3. 23.

(d) Ioh. 3.
18.

Sonne of God: (viz.) in the VVo:d then preached in those words, *As Moses, &c.* And yet the Pope and Church of Roine on the contrary say, that a particular man cannot haue assurance of his owne saluation; and that if hee doe beleeeue aright, he may yet fall away, and perish totally and finally. In which doctrines, ye see they contradict what our Sauour expressly teacheth, and so are absolute hinderers of that true faith and saluation, and therein aduersaries to the *Crosse of Christ*, and indeed to the full scope and intent of the Gospell, which ye see preacheth thus to euery particular man. Yet for all that, they say there

there is no place that saith,
Cornelius, beleeue thou, or,
Peter, beleeue thou, and
thou shalt be saued: which
ye see is in effect most false:
for though it say not so to
euery man by name, yet the
Word saith as much, while
it saith, that as the Serpent,
so Christ was lift vp, that e-
uery one which beleeueth
on him, *hee* should not pe-
rish, but he should haue e-
uerlasting life, as the vulgar
also readeth it, *Omnis qui cre-*
dit in ipsum, non pereat, sed
habeat, &c. And while *hee*
also saith, * *Hee that heareth*
my Word, and beleeueth on
him that sent mee, hath euer-
lasting life, and shall not come
into condemnation, but is pas-
sed from death to life: that is
he,

(c) Ioh. 5.

24.

(f) AG.
11.14.

he, whosoever he bee, that heareth and beleeveth, *bee* hath everlasting life, &c. as the vulgar also readeth it, *Qui audit, &c. habet vitam, &c.* And lastly, while it was expressly said to *Cornelius*, & *He shall tell thee words whereby thou and thy house shall be saved*, as the vulgar also readeth it, *in quibus saluus eris Tu, &c.* they count it presumption in a particular man, to rest assured of life by these & the like sayings: and yet they would have him rest assured, if hee can but get an Indulgence from the Pope, though it be not granted for beleevuing these, but the quite contrary doctrines. Againe, touching the estate of the Elect, after this

this life is ended: God and Christ his Word say of a beleeuer, * *He shall not come in- to condemnation, but is passed from death to life. The Truth shall make you free. & There is no condemnation to them that are in Christ Iesus: That is then, neither to hell, nor any other purging place: ^b Who shall lay any thing to the charge of Gods Elect? ⁱ They that dye in the Lord, rest from their labours. ^k The blood of Iesus Christ purgeth vs from all sinne. ^l Christ hath by him- selfe purged our sinnes. The Pope on the contrary saith, there is a Purgatorie place, and fire for the Elect after this life, and the same as hot as hell, and very long; wit- nesse their pardons for di-*

* Ioh. 5.

(g) Rom. 8.
1.

(b) Ver. 33.
(i) Reu. 14.

(k) 1 Ioh.
1. 7.

(l) Heb. 1.
3.

M

uers

uers thousands of yeres; that men are purged by suffering paine in Purgatorie, wherein they suffer for their veni-
all finnes, and for the temporall punishment of their mortall finnes; that soules detained there, are holpen out by Masses, and freed thence by the Popes Indulgences and Pardons. Wherein hee exalteth himselfe above God: for the Scriptures shew not, that God releaseth any man out of the place of torment, wherein hee hath lyen after this life ended. To be short, God and his Word say, ^m *Let every soule bee subiect to the higher powers, even to such as beare the Sword, to Magistrates.* And Paul said, *I stand*

(m) Reu.
13. 1.

(n) Ver. 1.
8. Tit. 3.

stand at Casars iudgemēt seat, where I ought to bee indged:

Acts 25.

10.

The Pope on the contrarie, will not haue his Clergie to be subiect to Princes and Magistrates, but exempteth them from the secular yoke.

God and his Word say,

• *Thou shalt worship the Lord*

(o) Mat. 4.

10.

thy God, and him onely shalt

thou serue: and in the second

Commandement, forbids

worshipping of Images: The

Pope on the contrarie saith,

Thou shalt worship Angels

and Saints, and their Re-

liques and Images, and a-

dore the Crosse. God and

Christ his Word haue com-

manded all the godly to

search the Scriptures, and

by them to try every mans

doctrine; shewing, that they

M 2

may

may discerne and know, as
 ye saw proved aboue : The
 Pope on the contrarie com-
 mandeth, that they should
 not doe this thing, affir-
 ming that they cānot know,
 but should take all doctrine
 that he and his teach, vpo his
 authority, without tryall ;
 that indeed by this meanes
 they may put vpon the peo-
 ple, what pleaseth him,
 though it be contrary to the
 Word. God and Christ his
 Word say of the *Cup* in the
Sacrament, & *Drinke ye all of*
it: The Pope on the contrary
 saith, Not all, but the Priest
 only. God and Christ his
 Word say, *Touch not mine*
Anoynted; and touching vn-
 beleeuing Kings, if wee bee
 vnder them, to *submit our*
selves

(p) Mat. 6.
 27.

(q) 1 Chro.
 16. 22.

(r) 1 Pet.
 2. 13.
 Ier. 27. 12.

selues unto th:m ; and if they
 command euill, to obey
 God rather then man ; but
 so, as rather to suffer losse,
 then resist by force : The
 Pope on the contrarie al-
 lowes King-killing, and
 commandeth subiects to rise
 and beare armes against
 their owne Kings, if they
 obey not him. And though
 fasts and fasting be good vp-
 on occasion, yet touching
 difference of meates, God
 calleth the ^t *forbidding* of
 meates and marriage, *do-*
ctrines of Devils ; and saith
 by his Apostle, ^t *Whatsoeuer*
is sold in the shambles, eate ye,
and aske no question for con-
science sake. ^u *Let no man con-*
demne you in meate or drinke,
or in respect of an holy day :

(f) 1 Tim.
4. 4.

(t) 1 Cor.
10. 25.

chap. 3. 8.

(u) Rom.
14. 17.

The Pope on the contrarie commandeth a difference of meats for many set dayes, and whole weekes together, and not as a Law *cinill* or *politickall*, for the increase of cattell, but as a diuine Law, binding the conscience to a strict performance; which, according to their doctrine, if not obserued, is mortall sine; if obserued, doth merit of God, and make satisfaction for sinnes. God and Christ his Word say, *Marriage is honourable among all men, and the bed undefiled.* *To auoid fornication, let e- uery man haue his owne wife: for it is better to marry then to burne:* The Pope on the contrarie forbiddeth marriage to his Clergie, as not honou-

(w) Heb
13. 4.

(x) 1 Cor,
7. 2, 9.

honourable in any of them,
nor better for them then to
burne. G O D (as yee haue
seene) commandeth vs to
abide in the Word, and not
to receiue any new and con-
trarie doctrines, or for do-
ctrines precepts of men:
The Pope on the contrarie
commands you to receiue
these new and contrarie do-
ctrines, and many, yea all
other the traditions of the
Church of Rome. To con-
clude, omitting may other
countermands, for breuities
sake, G O D and Christ his
Word say, *¶ The blood of Is-*
us Christ was offered once for
all: by one offering hee hath
perfected for euer them that
are sanctified: The Pope on
the contrarie saith, Hee is e-

(7) Heb. 10.
1. 14.

very day by the hands of the Priest, offered an vnbloody Sacrifice propitiatorie for the finnes of the quicke and the dead; and thereby maketh two prices of redemption; one bloody, offered by Christ; another vnbloody, by the Priest; and therein forgeth another Gospell, and commandeth and teacheth it. In all vvich things, and diners others concerning *forgiuenesse of finnes, mens merits, iustification, vowes, and the like, the Pope and his forge a new Gospell, lay another foundation of assurance for men to build on, than that which is laid by Christ, and his Apostles and Prophets, and he doth oppose Christ, who

* See be-
low.

who is the Word, and the Father, whose the Word is, and by consequence is an aduersary, and exalteth himselfe aboue them; as also in dispensing with the Word in matters of Oathes, forbidden marriages, and the like; and so opposeth and exalteth himselfe aboue all that is *called God*, or that is worshipped: that is, not only aboue Kings, who also are meant, but euen aboue the Father, and Christ his Word, and consequently, against the *Spirit of Truth*: and so aboue all that in any respect whatsoever is *called God*, or is worshipped: so that he as God, sitteth in the Temple of God, shewing himselfe that he is God: or as one may

say, most master in these things: which to make himselfe, is indeed to make himselfe God, or to shew himselfe that hee is G O D, to whom only belongeth the kingdome, the power and the glory of commanding and being obeyed.

And because Christ saith, that If wee continue in the VVord, we are his Disciples indeed; and not otherwise; and that when Christ and the Pope command contrarie things, the Papists will yet follow the Pope; wee may also see by this, that they giue him the kingdome, the power and the glory of commanding, and being obeyed, and take on them his make, rather then Gods:
from

from which it is easily discerned, and distinguished ; and so are more truly called Papists then Christians : because, as ye haue seene, men are Disciples indeed, and Christians indeed, for following Christ, and him only, in his Doctrine ; and the Papists continue not in Christs VVord, and therefore are not his Disciples indeed, but the *Antichrists*, whose contrarie doctrine they receive and obey ; as all Papists doe the Popes ; who accordingly are desirous to be called *Romane Catholikes*, of his name, it seemes in their meaning, who is called the *Catholike*, that is, the *Vniuersall-Romane Bishop* ; this name *Catholike*

in

*See more
below.

(*) Joh. 9.

in Papists, being a token of their obedience to him in his doctrine. And thus in effect they make Antichrist their * Christ, or spirituall King and Gouvernour in matters of faith and saluation; and so in effect are no true Christians, no true subiects of Christs Kingdome. First, because S. Iohn saith, *2 Hee that continueth not in the Doctrine of Christ, hath not God*: and consequently can be no true Christian, no true member of Christs Kingdome. Secondly, because when Christ and the Pope command contrarie things, the Papists will yet follow the Pope, and so giue him the kingdome, the power and the glorie. Neither
doth

doth it helpe them to say
 they also reuerence Christ:
 for so the *Israelites* * *bailed*
betweene God and Baal: but
 as God onely acknowl-
 edged them, who had not
bowed the knee to Baal;
 so Christ will only acknow-
 ledge them, who will not
 worship or obey *Antichrist*:
 for so he saith, *No man can*
serue two misters; yee cannot
serue God and Mammon;
 much lesse Christ and An-
 tichrist. Thirdly, because
 whereas CHRIST, and
 the Pope do, as ye see, com-
 mand contrary things;
 Christ, who is the Word,
 saith, *b Every one that is of*
the Truth, heareth my voyce;
*If * any serue me, let him fol-*
low me: Let it be seene by
 his

* 1 Kings
18. 21.

(a) Chap.
19. 18.

(b) Ioh. 18.
37.

* Ioh. 12.
26.

(c) Rom. 6.
16.

(d) Ioh. 10.
27.
Ver. 5, 14.

(e) Psal.
18. 44.

* Papists
are called
the Popes
sonnes.

his obedience whose hee is;
 c His servants ye are to whom
 ye obey. d My sheepe heare
 my voyce, and they follow me,
 And a stranger they will not
 follow, for they know not the
 voyce of strangers. I am the
 good Shepheard, and know
 mine owne sheepe, and am
 knowne of mine. And by Da-
 uid, whose kingdome was a
 Type of his, he saith, e At the
 hearing of the eare they shall ob-
 bey me: but the *sonnes of the
 stranger will yeeld fained obe-
 dience to me; they will heare,
 and serue Christ, and Anti-
 christ: but he therefore calleth
 them strangers; that, I shoulde
 thinke is Reprobates, such
 as to whom he will say, De-
 part, I know you not, because
 they will neither know him
 the

the Word, nor regard that precept, *Bee yee followers of God, as deare children.* And therefore as *Elijah* spake to the people concerning God and *Baal*, *¶ If the Lord bee God, Follow him;* but if *Baal* be God, *then follow him;* so I may say vnto all men concerning Christ & the Pope, who ye see command and teach contrary things; If *Iesus* be the Christ, the true and chiefe Shepheard, follow him, worship him; but if the Pope be Christ, the true and chiefe shepheard, follow him, worship him: let it be seene by your obedience, whose ye thinke the Kingdome is, and thinke not to diuide it betweene them: for *God* and *Dagon*, *Christ* and

(f) 1 Kin.
18.

and *Antichrist* cannot stand together.

(g) Mat. 6.
13.

(h) Chap
15 9.

(i) Mar. 7.
13.

The Papists will say, We worship and follow Christ, we serve God. Indeed, *his is the Kingdome, the power and the glory*: but God saith, *In vaine they worship mee, who teach for doctrines the commandments of men*; and Christ saith the same in the Gospell, and giueth his reason, because by these their traditions, they *make not* *λογον τῷ θεῷ*, the Word of God of none effect; that is, they make Christ, who is the Word of God, of none effect, and so worship him in vaine; as also because in so doing, they reiect God and his Word, and worship him, whose traditions they receive

ceiue for Doctrines, as if his were the Kingdome, the power, and the glory. And indeed, it is the greatest and truest worship that they can giue to one; which our Sauiour signifieth, when hee saith, ** The true worshippers shall worship the Father in Spirit and Truth: viz. in obeying the Truth, and yeelding themselves to be wholly gouerned in all matters of Faith and Saluation by Gods onely Word and Truth: which requireth not a difference of meates, or such triuiall things, ¹ but righteousnesse and peace, and ioy in the holy Ghost; and hee that in these things serueth Christ, is acceptable to God, he is a true worshipper: for so*
faith

(*) Ioh. 4.

(†) Rom.
14. 17, 18.

(m) Acts
24. 14.

(n) Reu. 11.
1.

Vers. 19.
and chap.
15. 5.

(o) 1 Sam.
15. 22.

(p) Ignatius
de obed.
virtute.
Sect. 5.

saith Saint Paul, ^m After the way that they call heresie, so worship I the God of my Fathers, beleeuing all things that are written. This must needs be that worship which is v-
 sed by them, who are said to ⁿ worship in the Temple of the Tabernacle of the Testimony, Reu. 11. 1. because there was nothing scene in it, but the *Arke of his Testasment*: They beleeued and obeyed all things that were written, and no more. ° To obey, is better then sacrifice, and to hearken, then the fat of rammes. It is the best seruice and worship, as the very Iesuites proue from this place; and thereby condemne themselves, who giue this best seruice to their Superior.

Superior, by beleeuing and obeying him, as one that cannot be *deccied*: though they cannot perceiue but that he commands things contrary to God; and so make him their God: for *his seruants ye are, to whom ye obey*: whereas this worship in matters of saluation, is onely due vnto God, whose word alone is the Spirit that giueth life: so the Angell saith, *9 Worship God: for the testimony of Iesus is the Spirit of prophecie*. This is that *Word of God*, whose *Word is a Spirit*, and whose Word ye ought to beleue and obey, as *Paul* did; viz. in beleeuing all things which are *written* in the Scriptures; that is to worship God in Spirit

(9) Reu.
19. 10.

Spirit and Truth, *and the Father seeketh such to worship him, Rev. 14. 12. See below.*

The Papists then in receiving, and teaching for Doctrines, Precepts, and Traditions of the Pope and Church of *Rome*, so contrary to the Word, doe certainly giue this true and great worship to them, which is onely due vnto God : and so are like them, *who changed the Truth of God into a lie, and worshipped and serued the creature more then the Creator, who is blessed for euer.* Thus they are said to *worship the Beast.*

(r) Rom. 1.
25.

And here by the way, it is a thing worthy the observation, that if in the primitive ages of the Church, vnder

der the first Christian Emperours, some were touched with some of these Popish opinions, as very few were, and those but in some few things; (for the Pope obtained not to be called *uniuersall Bishop*, till the yeere 606. and most of their doctrines were not established till they *Councell of Trent*,) yet the did neither maintaine them against such light of doctrine, as is manifested now-a-dayes to the contrary, nor yet giue these their traditions, false doctrines, and wrested interpretations of Scripture for Lawes, as they haue done in these latter ages, and since the *Councell of Trent*. Which is the thing that makes them and their

(/) Reu.
14.

their followers so abominable. Therefore after one *Angell*,¹ *having an everlasting Gospell to preach unto them that dwell on the earth, had cryed, feare God, and giue glory to him, and worship him that made heauen; (viz. worship him in Spirit & Truth, as above-said:)* and that the second had denounced the fall of *Babylon*, by which two came great light of doctrine; The third *Angell* followed them, and denounced eternall damnation to every one that shall after this time *worship the Beast and his Image, and receive his marke*: which indeed hath beene most of all vrged
 * since the *Council of Trent*.
 And because in some regions

* See below.

ons and times vnder cruell Princes, many must either receiue it, or die, if hee will onely teach and receiue the Doctrine of Christ, and not these traditions, it is added,

Here is the patience and faith of the Saints: Here are they that keepe the Commandements of God, and the faith of Iesus. Now it would be seen who they are that worship God, who the Beast, and and who are luke-warme, as the *Laodiceans*: to wit, by their constancie in professing and suffering; for therefore the voyce addeth in the following verse; *Blessed are the dead which henceforth die in the Lord*, to wit, as others read, for the *Lords* cause. *His seruants ye are to whom ye obey:*

(1) Ver. 12.

(u) Ver. 13.

obey: If to the Pope rather then to God and his Christ, ye haue his marke, and make him your God and your Christ. For the Lord is called Christ, because being the Word, hee alone should gouern as King in al matters of faith and saluation, hee should *rule and iudge*, hee is the Word by which alone we should be gouerned, as I shewed aboue; They that in matters of faith and saluation obey him onely, they haue the marke of God, and giue him *the Kingdome, the power and the glory*. But if any man in matters of faith & saluation obey the word of the Pope, which is contrary to Gods, he both receiueth the marke of the
Beast,

Beast, & in effect maketh the Pope his Christ, - worshippeth him, and giveth him the kingdome, the power & the glory: and thus indeed it is said: *All the world wondred after the Beast, and they worshipped the Beast, &c.* which is so far from continuing in the Word, and an euill so exceedingly dangerous, that therefore he saith by his servant, *If any man worship the Beast and his Image, and receiue his marke in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the Holy Angels, and in the*
N presence

(w) Reu.
13.34.8.

(x) Reu. 14.
9, 10, 11.

(v) 2 Theff.

1.7.

See also,

Heb. 2.7, 1.

chip. 10.

26, 27. &c.

presence of the Lamb; and the
 smoke of their torment ascendeth
 up for ever and ever, &c. that is
 indeed, because they know not
 God, nor obey the Gospell: but
 rather this contrary doctrine.

Here then we may see their great impiety, not danger, who continue not in the Word, but receive and profess this doctrine of the Pope and Church of Rome: they receive the mark of the Beast, and worship him and his Image. But all that strive to maintaine this doctrine, Pope, and Church with their wits, goods, swords, secret gifts, or otherwise, these all doe certainly make warre against Christ the Word, and are certainly of

of the *Armie of Antichrist*,
 and receiue his marke in
 their right hand by defen-
 ding it. In the Greeke it is,
 * *He causeth all to giue them*
a marke; as if his intent
 were,, that in receiving this
 marke they should giue te-
 stimony that they are his.
 In the fourteenth Chapter,
 they are said to *receiue the*
marke: and Chap. 16. to *haue*
the marke. Now wee may
 be sure, that to receiue, or
 giue, or haue the marke of
 the Beast, is nothing else
 then to receiue, and haue an
 impression of the Popish
 doctrine and religion, either
 in profession, which is, to
 haue the marke in the fore-
 head, or by defending or
 helping the same by some

(7) Reu. 13

meanes openly or secretly,
which is, to haue the marke
in the right hand.

The mark
of God.

* Secc-
boue.
Pag. 245.

For thou maist obserue:
The *Word* of the Father (as
I prooued) is his expresse I-
mage, the *Character* of his
substance. With which *cha-
racter* or Image (as I also
shewed there) the *elect* are *sea-
led in their foreheads*, wch is,
when they receiue the do-
ctrine taught in holy Scrip-
ture, & it leaues such an im-
pression in them, that they
professe that they will re-
ceiue it, and no other, vn-
lesse it follow from the
same. For *χαρακτηρ* a *Chara-
cter*, comes of *χαράσσειν*, which
signifieth a deepe impressi-
on: Letters are therefore
called Characters, because
those

those elements wee learne
 first, leave a strong seale in
 our memories. So doth the
 Doctrine of GOD in the
 heart and soule, where hee
 promised to write it: *a I*
will put my Law in their in-
ward parts, and write it in
their hearts. Whereby wee
 are made obedient, and con-
 sequently sealed with the
 marke of God: but this hee
 commonly doth by the Mi-
 nistry of his Word, and co-
 operation of the Holy
 Ghost. So S. Paul saith, *b* *Yee*
are the Epistle of Christ mini-
stered by us, written with the
Spirit of the living God in the
heart: who also hath made us
able ministers of the New Te-
stament, not of the letter, but
of the Spirit that giveth life:

(a) Jer. 31.
 33.

(b) 2 Cor.
 3. 3, 6, 17.

and consequently sealeth. Now the Lord is the Spirit; viz. which wee administer to the understanding and soule. Wherefore hee addeth; *We all beholding as in a glasse, that glory of the Lord, are changed into the same Image;* and consequently sealed therewith. So the Angell sealeth many, *Rev. 7.* hee shewed them the Truth of God; which then made an impression in their hearts, where it became so written, and imprinted, that they professe it, and that they will receive no other: and so they had the seale of God in their foreheads. Such could not bee *hurt of the Locusts, the Monkes and Fryers,* who could not get power

(c) *Rev. 9.*

er over their goods, and
consciencēs: For all their
tales of Purgatory neuer af-
fright them: they that pro-
fesse this Word of the Fa-
ther after this manner, they
haue the Fathers Name writ-
ten in their foreheads, because
the Word is called *his Name*;
Ioh. 17. *Who haue manifested*
thy Name vnto the men which
thou gauest me; that is, thy
Word (as in the Hebrew) and
they haue kept thy Word. 9. I
haue giuen vnto them the Words
which thou gauest mee; and
they haue receiued them. Keep
through thy owne Name, those
whom thou hast giuen mee;
that is, through thy Word:
Who are kept by the power of
God, that is, by the Word of
God, by which all things are

(d) Ioh. 17.

(e) Ver. 11.

(f) 1 Pet. 1.5.

(g) Rev. 12

+
(h) Chap.
19. 12.

(i) Ver. 13.

upheld, 2 Pet. 3. 7. and Heb. 1. 3. Now, the Word is called the Fathers name, as being the Fathers Word, and his expresse Character, which expresseth him, and where with we are sealed. Which character or Word the Son is, therefore they are also said to have the Sons Name on their foreheads. h Now on his head were many Crownes, & a name writtē, viz. wch shewed what he was, & cōsequently what the Image, Character, or Scale of God was, with which his followers are sealed: i And his Name is called, The Word of God. This Name being on his head, shewed him to bee the Word, and consequently the Character that should iudge,

iudge, leade and rule vs; as
 G o d. said of the Word;
 & He shal iudge among the Na-
 tions. ¹ I haue giuen him for a
 witnesse of the people, a Leader
 and Commander to the people.
^m Hee shall rule. But this
 Name being on their for-
 heads, sheweth them to bee
 true Christians, such as fol-
 low their Leader; viz. the
 Word, haue his testimonie,
 and are content to bee ruled
 and iudged by him. So one
 saith, * I am of thy brethren
 that haue the testimonie of Je-
 sus. Therein hee had both
 the Father and the Sonne:
 hee had the Father, in ha-
 uing his Word which re-
 ueales him, and he had the
 Sonne in hauing that Word:
 for so John saith, * Hee that

(h) Isa. 2. 1.
 (l) chap.
 55. 4.

(m) chap.
 40. 10. &
 Psal. 112. 7.

* Reu. 19.

(n) 1. John 1.

continueth in the Doctrine of Christ, he hath both the Father and the Sonne: and so the perfect Image, seale or mark of GOD, in having the Word. Therefore indeed it must needs bee the marke of GOD, and the same the Word in the testimonie of Scriptures; which hee had who saith heere, *I am thy fellow servant, and of thy brethren, which haue the testimonie of Iesus.* For so hee expounds himselfe, chap. 22. *I am of them which keepe the sayings of this Booke.* And that is proved also by this, that hee is one of the seven Angels that cometh out of the Temple of the Tabernacle of the Testimonie, that is, out of the Church militant against

(o) Reu. 19.

(p) chap.
22. 9.

(q) Reu. 15.
6 & chap.
17. 1.

against *Antichrist* and his adherents, *cap. 15. & cap. 17. 1.* And if he come thence, hee is certainly one of them that worship therein, *Rev. 11. 1.* And therefore though hee bee called an Angell in respect of his office, and great service, signified in the vision, by his glorious habit and great worke: yet certainly he is no otherwise one, then as the Pastors of the seven Churches were Angels, *Rev. 1. 20. & Chap. 2. 1.* who there are called Angels, and yet were meetem, and so is this: for so he saith to John, *I am thy fellow servant, and of thy brethren the Prophets, and of them that keepe the sayings of this Booke:* Which thing

men

men doe; *I am of thy brethren that haue the testimonie of Iesus*, as those men must needs haue, that haue the marke of God; they are such as continue in the Word, such as are of that Temple *of the Tabernacle of the Testimonie*: Of what Testimony, if not of the Testimony of Iesus? That then is the Temple or Church, in which is the *Arke of the Testament*; wherein nothing is received as a matter of faith or salvation, but the Testament and Doctrine that followes from it. *As there was nothing in the Arke, save the two Tables of stone*; so there is nothing in this Temple, but the Testimonie of *Iesus*: if there had, *John*, who tooke

exact

(r) 1 King.
8. 9.

exact measure of it, and saw it opened, hee would haue reuealed it in his *Reuelation*: but there was nothing else scene saue that, and *them that worship therein*: which therefore must needs bee those, that from the heart receiue and obey that *Word*, and no other, seeing there is no other there; and they that are there in that Temple, must needs bee such as haue the *marke* of *G O D*; they are true Christians, and consequently, *Disciples indeed*, such as haue the *testimony* of *CHRIST IESVS*, such as continue in the *Word*; for this, as we haue seen, is the *marke* of *G O D*, which euery Christian must haue; but they are true
Chri-

Christians, therefore they haue this marke, they haue the testimonie of Iesus, as heere one of them saith : this therefore is the marke of GOD : they confesse and professe this Word, and so haue this Name and marke on their foreheads : to which the *binding of the Law to the hand and forehead* did point in a figure.

(f) Deut.
8. 6.

The mark
of the
Beast.

And by the rule of contraries, the marke of Antichrist must needs be an impression of that his doctrine and law, which is more than the Word reuealed in the Scriptures; the profession and obseruation of that his law, religion, and superstitious rites is the marke, as the obser.

obseruation of the heathenish rites is called *χαρακτηρ*, the Character or marke of the Grecians. The Pope would that all men should receiue, defend, and professe his doctrine, and superstitious rites, and so should receiue his marke in their right hands and foreheads, as, *Rev. 13. For, in the forehead, that is by profession, and in the right hand, that is by operation, as the ordinary glossc expoundeth. Antonius also and Lyræ teach, that a character or marke, is a certaine manner of living according to the law of any, whereby men are distinguished from others. Now, the Pope causeth all men to take his marke: for he saith, We affirme, define, and*

2 Macab. 4.
20.

(1) Bonifac.
in extram.
de maior. et
obed.

and pronounce, that it is altogether necessary to salvation, for every humane creature to be subiect to the Pope of Rome.

(u) Agatho
in epist. inter
acta sex-
te Synodi
Constantin.

u Every soule that would be saved, must confesse the forme of the Roman tradition. Heereunto agreeth that glosse, *Constat Ecclesiam, &c.*

(w) Clem.
in hb. 3. ad
nostrum in
glosse.

w It is evident that the Church is therefore one, because in the uniuersall Church, there is one supreme head, to wit, the Pope, whom all that are of the Church, are bound to obey. So

(x) Dist. 18.
s. Si qui
iunt.

saith another Oracle or Canon of their Law, * Hee incurreth therefore the sinne of Paganisme, whosoever professing himselfe to be a Christian, renounceth obedience to the See Apostolike. Thus he causeth every man to take the marke.

It

If a man would know a little better what this marke is, hee may see the same in the Popes new Creede of the *Trent* faith, as it is propounded by the Bull of *Pius* the 4. to bee a forme of an oath of the profession of the faith, dated in *November*, 1564. the words of it I omit heere, because I have inserted them and many other things (heere omitted) in a larger Treatise, which in Gods good time may bee published. To take this marke in the forehead, is to professe the *Romish* or *Trent* faith; to take it in the hand, that is to main-taine it by wit, sword, purse, or otherwise; and this is done sometime openly by
profest

(1) Dan.
11. 24, 25,
30, 32.

protest Papists; and sometime secretly, by false brethren among his Aduersaries, such as I mentioned aboue, that are Christs Disciples *in shew*, but *his* indeed. Neither is it to be doubted, but that the Pope will make great vse of such: for is hee to be more trusted than his type *Antiochus Epiphanes*? who corrupted the Courtiers of his Aduersarie, and of whom it is said, *Hee shall forecast his deuices against the strong holds: Hee shall haue intelligence with them that forsake the holy Couenant. And such as doe wickedly against the Couenant, shall hee corrupt by flatteries.* The Pope is more likely, and more dangerous in that kinde;

kinde; as, 1. hauing a greater Councell at home, and more friends in many Kingdomes abroad. 2. As vsurping a power ouer mens consciences, forcing them that way to vndergoe any enterprize for feare, or loue, or hope of meriting. 3. As being himselfe in more danger: for God hath said of the Church of Rome, *Reward her as she hath rewarded you.* 4. Because the holy Ghost sheweth, that hee should cause some to take *his marke* in their hand: and Christ and his Apostles haue shewed, that there would be some Hypocrites and false brethren, as yee saw aboue: The Lord therefore deliuer vs from them.

But

But whether a man professe the Romish faith, or openly, or secretly maintaine and helpe it, and the Supporters thereof, this, ye see, is not to continue in the Word, nor to loue the Truth aright, but rather to oppose, striue, and fight against God: such therefore are not Christs Disciples indeed, nor can know the Truth, that the truth may make them free: but that therefore must needs bee true in these Papists and their friends, which Saint Paul saith, *2 Because they receiued not the loue of the Truth, that they might be saued: for this cause G O D shall send them strong delusion, that they may beleene a lye.* No maruaile then,

(2) 1 Thef.
2,

then, if such men continue
not in the Word, nor being
Disciples indeed, cannot
know the Truth, but erre in
many great points of salua-
tion, as about election, iusti-
fication, assurance of saluati-
on, the presence of Christ
in the Sacrament, merits, sa-
tisfactions, remission of sins,
and the like. But blessed be
God, there be many others
who better continue in the
Word, & more heartily and
constantly loue the Truth,
and the Disciples thereof;
wch for a world they would
not sophisticate, much lesse
betray or contradict in any
one point of faith or salua-
tion whatsoever. This also
maketh them true to their
brethren, the followers of
Truth,

Truth, and constant against his and their aduersaries : this they professe, and this they practise, as being in sight of him that searcheth & tryeth the hearts & reynes : of such Christ saith heere, *If ye continue in my Word, then are ye my Disciples indeed :*

And ye shall know the Truth, and the Truth shall make you free. Wee cannot but confesse, that it is some great and extraordinarie thing that Christ heere promiseth; a thing hard, and possible onely to beleeuers; and not vnto all, but vnto such onely as continue in the Word. In the promise then, we haue two things to consider: First that it is a hard thing to many men to
attaine

attaine the knowledge of Truth, & the reasons thereof: Secondly, that this is yet promised to such beleevers as continue in the Word, they shall know the Truth, and the Truth shall make them free.

First, that it is a hard thing to attaine the knowledge of the Truth, the experience of all ages sheweth. while there hath ever been so much contention in the world about the Truth of God: and it appears also by these two reasons among many others: First, that since ~~Adam~~ fall, all men by nature are dull, and vnapt to diuine things: as Saint Paul saith, *The naturall man receiveth not these things.*

(a) 1 Cor.
2. 14.

(b) 1 oh. 1.
9.

(c) verl. 5.

(d) Ephes.
5. 8.

things of the Spirit of God, for they are foolishnesse unto him, neither can be know them, because they are spiritually discerned. We see all men are shewed to be in darknesse, Isa. 42. 7, 16. & that the light lighteth every man that cometh into the world, and is lighted: no man but hath need thereof: The light shined in darknesse, & the darknes comprehended it not. & We were sometimes darknesse, but now are light in the Lord: Light in him, not otherwise. Neither any of the most learned Pharises, nor Paul himselfe, though a man of very great learning, wit, and natural vnderstanding, could vnderstand, till hee opened their eyes; nor yet indeed the

the eleuen, though he were long with them, till as it is said, *e He opened their understanding, that they might understand the Scriptures.*

(e) Luk. 24.
45.

Secondly, that this knowledge is the meere gift and grace of God, and not attained by any strength of naturall wit, or vnderstanding, or free-will; nor indeed, by learning, vnlesse God sanctifie it, as wee may see in the Pharises, and other learned men of those times, who reckoned the Truth by themselves, saying, *f Haue any of the Rulers or of the Pharises beleued on him? But this people that knoweth not the Law.* Yet themselves were the ignorants, though in pride of their greatnesse

(f) Ioh. 7.
48. 49.

O

and

* Chap. 9.

40.

(2) Mat. 11.

25.

and knowledge, they say,
 * *Are we blinde also?* This we
 may see also by very many
 wise and learned Papists of
 this Age, who reckon the
 Truth by themselves, by
 what they teach, and yet
 know not the Truth in di-
 vers things, which men
 of lesse wit and learning
 well know and vnderstand:
 the reason whereof is laid
 downe by our Saviour,
 where he thanketh his Fa-
 ther, & *because hee had hid*
these things from the wise and
learned, and had revealed
them to babes. Even so, Fa-
 ther; (saith he) *for so it see-*
med good in thy sight. If you
 goe to the originall and first
 cause, there can be no other
 reason given, but *quia plu-*
cui:

cuis : and so h As many as
 are ordained to eternall life,
 beleene, and know aright; no
 others. i Whom hee did pre-
 destinate, them hee also called,
 euen to the knowledge of his
 Sonne; they come to know
 the Truth by Gods free
 grace and power; and not
 by their owne wit or free-
 will : for this is most plaine
 by that which he the Word
 and Truth saith to the mur-
 muring Iewes, k No man can
 come vnto me, except the Fa-
 ther which sent me, draw him.
 Euerie man therfore that hath
 heard; and hath learned of
 the Father, commeth vnto
 mee. By that also which he
 saith vnto Peter; l Flesh and
 blood hath not reuealed it vnto
 thee, but my Father which is

(h) Act. 13.
48.

(i) Rom. 8.
30.

(k) Ioh. 6.
44.

(l) Mat. 16.
17.

in Heauen. Those wise men of the world which deny this Doctrin of CHRIST, they prooue it, while they (though otherwise very wise and learned) yet doe not beleue and know this Doctrin, that it is GOD a free gift, because it is not giuen them of God to know it, as it is vnto others. ^m Because (saith Christ to his Disciples) *to you it is giuen to know the Myserie of the Kingdome of Heauen, but to them it is not giuen. ⁿ I am knowne of mine; not of others. ^o Euerie one that is of the Truth, heareth my voice; others doe not.* So St. Paul saith, *Vnto you it is giuen to beleue on him.* And if you aske, Why to them, and not to others?

(m) Mat.
13. 11.

(n) Ioh. 1c.
14
(o) Chap.
1. 7.

(p) Phil. 1.
26.

The

The Apostle saith well to thee, *O man, what art thou that repliest against GOD?* (9) Rom. 9.
20.

And our Saviour, *Is it not lawfull for me to doe what I will with mine owne?* Shall a private man aske religious Kings, why they make such and such of their Councell, and reueale their secrets to them, and not vnto others?

No; a man dares not aske that of them. And if thou darest not aske that of them, how darest thou aske that of God, the King of Kings? If these things will not satisfie thee, thou maist againe and againe haue recourse to that of our Saviour, *Even so, Father, because it seemed good in thy sight.*

It is true indeed, that

O ;

though

though there bee no other first cause, but the grace and pleasure of God, why it is giuen to some, and not vnto others, yet after men are come into the world, those to whom it is not giuen, though they bee oft of greatest wit, they giue God many iust causes of suffering them to remaine blinde in these things, as the wisest men are by nature: and so these courses of theirs become iust causes why the Lord *sealeth up the Law among his Disciples* that continue in his Word, and waite for him; and *hideth his face* from them that doe not so: whence it commeth to passe, that they stumble; they doe not, nor cannot know the

(r) Isa. 8.

the Truth. And thus indeed there are diuers good reasons, why it is hard for such men to know the Truth. The chiefe of these reasons is laid downe in the Text, Because such men continue not in the Word. This indeed includeth all the rest: for what-euer fault there be, it comes from hence, that they continue not in the Word; and that fault is indeed an erring and going contrarie to the Word. Now then, because it is secret to vs, who are elected by grace vnto this grace of knowing the Word aright, and who not, which is neuer seene but by the effects the Word worketh; wee should therefore leaue disputa-

ting, who, or why, and vse the meanes, and waite on the meanes, continuing in the Word, subiecting our selues in all things to the Word: which is the thing that maketh our *calling and election* sure to vs, that vnto vs it is *giuen freely to know the Mysteries of the Kingdome of God, to know the Truth*: and if we doe not so continue in his Word, let vs confesse it to be iust with God, if wee doe not know the *Truth*, but contest against it with our reasons in many things. Now then, see before what it is to continue in the *Word*; and if thou dost not so continue in him, acknowledge that for a iust cause that thou dost not know the *Truth*; that

that some do not, nor cannot know the Truth in many things, because they doe not so continue in the Word: and among other things, because they doe not denie themselves in their owne wit and reason, as abovesaid, nor perhaps in the pleasures, profits, and honours, which they may haue of the Pope, or some others, if with them they will hold the contrarie doctrine: for so *the Woman* which is *the great Whore*, maketh men drinke of her Cup: and we know that the Scripture sheweth, that *gists blinde the eyes of the wise*. And so our Saviour saith to the Iewes, who for outward respects held one with another, *How*

can yee beleene, which receiue honour one of another; and seeke not the honour that cometh of God onely? viz. that great honour, which cometh to God, and euen to vs also by being his Disciples, by hearing and knowing the Word, and continuing therein. This honour we must seeke, that every man may so doe, if wee will beleue and know the Truth aright: if not, we cannot, as our Saviour heere sheweth; nor indeed, if we pretend to obey and worship God, and yet receiue for doctrines, the precepts and traditions of men, as the Papists doe: which, as it makes all their worship of God in vaine, and to no purpose, as wee shewed;

shewed; so it is a reason why they cannot know the Truth. For therefore the Lord said, *' Forasmuch as this people draw neere me with their mouth, and with their lips doe honour mee, but haue remoued their heart: far from me, and their face toward mee is taught by the precept of men: Therefore behold, I will proceed to doe a marvellous worke among this people: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall bee hid.* Vainely therefore doe they say, that their Church cannot erre, which yet consists of such as teach for do. & ines the practices and traditions of men: For if this that God saith be true, how should

(1) Isa. 29.
13, 14.

should they which so doe, know the Truth? But God is true, and euery man a Lye, he must bee iustified in his sayings: Therefore they, so teaching for doctrines precepts of men, cannot know the Truth in many things, the wisdom of their wisdom men must needs bee perished.

The VVord, as I haue prooued, is a fire, deuouring the aduersaries thereof, though it purge and comfort the godly. And the Prophet therefore seemeth to speake of this fire, when he saith, *Who among vs shall dwell with the deuouring fire? Who among vs shall dwell with euilisting burnings?* or when hee had answered

(u) Isa. 33.
14, 15, 16.

red like the Psalmist: * *He that walketh righteously, and speaketh uprightly, &c. his waters shall be sure: hee addeth, Thine eyes shall see the King, (viz. Christ) in his beauty.* Such a one should *know the Truth*, when other men more learned should not: therefore also as *Paul* obserueth, hee addeth, *Where is the Scribe?* If a man therefore will know the Truth, then as it is there, *he must walke uprightly before God and men: if he be a wicked liuer, he cannot know: he must also speake vprightly, or as the word is, vprightnesse, that is, in all things: hee must not be a flatterer, dawbing with vnreimpered mortar, condemn-*
ing

* See below.

Ver. 17.
18.

(iv) 1 Cor.
1. 20.

ning the iust, or iustifying the wicked for a reward; nor yet a froward speaker, one that to haue his owne saying, or for some worldly respect will make any thing good.

* Isa. 5. 20.

* put darkenesse for light, and light for darkenesse, bitter for sweet, and sweet for bitter; such a man cannot know the Truth. * For the froward

(x) Pro. 17
20.

heart findeth no good, and hee that hath a peruerse tongue, falleth into mischiefe: * the

* Pro. 3. 31

froward is an abomination unto the Lord, but his secret is with the righteous: with him that in all things will speak vprightly: I will speak the truth that is in his heart.

(y) Psal. 15.
2.

And as Isaiah saith there, * Is one that despiseth the gain of oppressions, that shaketh his hand:

(z) Isa. 33.
15.

hands from holding of bribes.

If the a man be an oppressor by viury, or otherwise, couerous or a briber, or bribe-taker, how should he know the

Truth? and as it followeth there, *This hee that shall see*

the King in his beauty, is one

also *that stoppeth his eares*

from hearing of bloud, and

shutteth his eyes from see-

ing of euill. If then, as the

Pope and his doe, hee giue

eare and incouragement or

approbation, to the shed-

ding of innocent bloud, and

take pleasure to see such

euils as haue lately follow-

ed their warres, or as *Meros*,

will not heare of helping

the Lord, but lets *his* perish;

in stead of knowing the

Truth, he must looke for

such

such a recompence, as God promiseth her that was drunken with the bloud of the Saints, when hee saith, *Reward her as she hath rewarded you, fill her double.* Whence wee may see the reasons, why, not only they of the Church of Rome, but each others others also stained with some of these odious vices, cannot know the Truth. But as hard a matter as it is to such, yet for all that, this is promised to the Disciples of Christ, to such as continue in the Word;

YE SHALL KNOW THE TRUTH. Where first obserue how the Lord multiplies his favors on such as continue in the Word. He doth not only promise that
we

we shal heare it, which were
 a great matter, that wee *dust*
and ashes should heare what
 his eternall counsell was in
 these things, *which things* the
Angels desired to looke
into: which many Prophets
and Kings haue desired to
heare, and haue not heard:
 that yet wee sinners should
 be his Disciples indeed, and
 not onely heare that Word,
 but what more is, *know* it,
 vnderstand it; we should
 know this high wisdomē,
 know this Truth; and not
 onely know the Truth, but
 know it to our enfranchise-
 ment; the Truth should *make*
vs free. The Truth should;
 and not any Truth, but the
 eternall Truth of God; and
 this Truth that should doe
 it,

(a) 1 Pea
 1.12.

it, is of no meane quality, fitting such meane persons as we are, but the deare and onely Sonne of God: hee that maketh vs free, is not a Seruant *that abideth in the house for ever*, but the Son; and not any Sonne, but the onely begotten Sonne, Hee is the *Truth* that should make vs free: neither is this *Truth* so farre from vs, that we cannot come by it. b But (saith Paul, Rom. 10. 6, 7.) *the righteousness which is of faith, speaketh on this wise: say not in thine heart, Who shal ascend into heauen? (viz. to fetch this Word; for, saith hee) that is, to bring Christ (viz. who is the Word) downe from aboue, &c. but what saith it? The Word is nigh thee in thy*

(b) Rom.
10. 6, 7.

thy mouth, and in thy heart,
That is the Word of Faith
which we preach. And that
this is the Spirit which gi-
ueth life, 2 Cor. 3. the Truth
that freeth. Nor is it any
temporall or false freedome
that the Sonne of God gi-
ueth: but to such as conti-
nue in the Word, and so are
his Disciples indeed, it is
promised that they shall bee
free indeed. And how? They
shall know the Truth, and the
Truth shall make them free.
He saith to such, Ye shall
know the Truth: that is, ye
shall know the Truth pro-
mised, The new Covenant, or
Testament, not the letter,
but the Spirit that giueth life,
and so freeth: the Word of
reconciliation. The Law
could

could not thus give life and freedome, and reconciliati-
on vnto vs. For because we
could not keep it all, it made
vs obnoxious and lyable to
death, bondage, and the ir-
reconcilable displeasure of
God, if he had not beene the
more mercifull vnto vs in
the new Covenant, promis-
sed to be reuealed in Christ
at his coming, though be-
fore it had lien long hid in
God; and which should
giue life and freedome to
them which should know
the same: this *Truth* wee
should know. God said to
him, *“ I will giue thee for a
covenant of the people, for a
light of the Gentiles: to open
the blinde eyes, to bring out the
prisoners and them that sit in
darke-*

(c) Isa. 42.
6.

darkenesse, from the prison-
house: Wherein they lay
so bound in ignorance, that
they could not know God
by knowing his *Word*: who
yet had promised that *d* they
should all know him, viz., in
knowing his *Word*, the New
Covenant, & there it is pro-
mised; and accordingly of
this *Word* Christ saith to
such as continue in his *Word*,
*Ye shall know the Truth, and
the Truth shall make you free.*
And so the same Truth is
the Light that should loose
prisoners out of darkenesse.
The *Messiah* or Anointed of
God, who was to preach
good tydings to the mecke;
such tydings as should bind
up the broken-hearted, pro-
claime liberty to the Captives,
the

(d) Jer. 31.
33.
Isa. 61. 1.

the opening of the prison to them that are bound, and comfort all that mourne in Sion for their sinnes, he now offers to performe it; hee saith we shall know them, we shall know that *Truth*. This *Truth* then which we should know, is the New Testament, that *Word* and *Truth* which declareth God in all matters of faith & saluation. To shew all that *Truth* in euery particular, were a taske too long and hard for me to assay to write in any sort, or for the Reader to reade in this place; I therefore desiring to conclude, hasten to that which followeth:

AND THE TRUTH
SHALL MAKE YOU
FREE. Wherein is shew-
ed

ed the benefit of knowing
the Truth; least it should
haue been asked what good
will it doe vs to know the
Truth? to prevent that, he
addeth, *And the Truth shall
make you free.* Here wee are
promised freedome, which
all men naturally and aboue
all things desire. Surely this
is some good, if not the best
freedome; which Christ the
greatest and best King and
Master here promiseth to
those that are his. As in Ci-
ties and Corporations, wee
account those the best free-
domes, which haue the most
and best immunities, and
priuiledges for such as are
free of them; so truely it
is in Sects and Religions:
here onely is the difference,
many

many Cities and Countries haue different immunities, and yet the most of them good and profitable to their Citizens and people: but there are diuers Religions, euery one of them ^{wh}ch is thought by the professors thereof, to haue many excellent immunities for her followers, both in this life, and that which is to come, more then the men of other Religions haue, and differing from them; and yet but one of these Religions haue true immunities, and priuiledges truly profitable to the Soule: all the rest that other Religions haue, how good and great soeuer they seeme to be, are meere delusions, and may rather

rather be termed thraldoms and bondages, then any true freedoms; as in the *Mahumetan* and *Popish* Religions, both which think themselves to have the best spirituall immunities, the best meanes of forgiuenesse of sinnes, and the best right to such worldly blessings as may be inioyed by their peculiar doctrines. And yet both are therein in great error and slavery, the one to *Mahumetan*, the other to *Antichristian* error and superstition. For if when the Christian Doctrine was preached by Christ and his *Apostles*, the *Iewish* ceremonies, appointed to bee for a time figures and shadowes thereof, were abolished, and

P

he

* Gal. 4. 6. he is said to * *desire bondage* that then desired to use them, as Saint *Paul* sheweth; how much more may it be said of them, that as matters of faith and salvation follow those *Mahumetan* and *Romish* ceremonies and superstitious kinds of doctrine and worship, which were never appointed by God, but are the meere devices and traditions of men, if not doctrines of Devils? These all pretend the power and priviledges of making men free from sinne; the Papisticall by Popish absolutions, penances, pilgrimages, masses, indulgences, pardons, merits, and the like; others by other devices: and yet for all that, there

there is but one Truth, and onely that freeth, as our Sauiour saith, to such as continue in the Word; *Yee shall know the Truth, & the Truth shall make you free:* And that is, from the seruitude and imputation of sinne, as hee sheweth in the following words: for when they said, they *neuer were in bondage to any*; he answered, *Whosoever committeth sinne, is the seruant of sinne. If the Sonne therefore shall make you free, ye shall be free indeed*; that is, from the seruitude of sinne, and the imputation thereof.

The freedom of the faithful.

(c) Ioh. 8. 33, 34.

From the seruitude, I say, that sinne should not raigne in our mortall bodies, that wee should obey it in the lusts; as

(f) 2 Pet.
2.20.

(g) Tit. 2.
1, 12.

Saint Peter saith, ^f Men
escape the pollutions of the
world, through the knowledge
of Christ. For the Word of
grace, bringing saluation to
sinners, doth not make the
Elect more bold to yeeld to
vngodlinesse and worldly
lusts; but, saith Saint Paul,
& The grace of God that bring-
eth saluation, hath appeared
vnto all men, teaching vs that
denying vngodlinesse and
worldly lusts we should liue so-
berly, righteously, and godly
in this present world, looking
for the comming of Christ,
who gaue himselfe, that hee
might redeeme vs from all
iniquitie, and purifie vnto
himselfe a peculiar people, ze-
alous of good workes. As Io-
seph was taught by his Ma-
sters

sters fauour to withstand
the temptation of his Mi-
stresse, and with all zeale to
doe any good seruice hee
could to his Master and his
familie : so the Elect are
taught by Gods fauour, and
gracious *Truth* reuealed, to
deny all vngodlinesse, to
liue righteously, and with
true zeale to doe all the
good seruice they can to
God or his Church, and
aboue all, not to let sinne
raigne in their mortall bodies,
much lesse to th continue in
sinne, that grace may abound.

*Knowing this, that our old
man is crucified with him,
that the body of sinne might be
destroyed, that henceforth wee
should not serue sinne. For he
that is dead, (viz. wth Christ)*

(b) Rom. 6.
1, 6, 7, 3.

(i) Ver. 11.

(k) Chap.
8.2.(l) 2 Cor.
3.6, 7, 18.

is freed from sinne. And in Christs resurrection, as hee sheweth, wee are raised to newnesse of life, to liue vnto God. Therefore he addeth there, ⁱ *Reckon yee also your selues to be dead vnto sinne, but aline vnto God through Iesus Christ, that is, through the Word, the Truth that giueth life and freedome, as he saith after, The Law of the Spirit of life which is in Iesus Christ, hath freed mee from the Law of sinne and of death. This is the new Couenant, or Testament that doth this,^l not the letter, but the Spirit that giueth life and freedome, and the Lord (viz. Christ) is that Spirit: and all we beholding as in a glasse, that glory of the Lord, are*

are changed into the same Image, as of the Lord the Spirit. Therefore he saith, There is no condemnation to them that are in Christ, who walke not after the flesh, but after the Spirit: After this Spirit the Word, into whose Image we are renewed: this Spirit abideth in those that are his, they continue in the Word, and he in them, the immortal seed abideth in them, Christ the Word abideth in them. And as Saint Paul saith, ^m If Christ be in you, the body is dead because of sinne, but the Spirit is life because of righteousness. So saith Saint Iohn, ⁿ Whosoever is borne of God, doth not commit sinne: for his seed remaineth in him, and hee cannot

(m) Rom.
8.

(n) 1 Ioh.
3.9.

P. 4 sinne.

finne. He cannot find in his heart to respect Gods grace, or his gracious Word so little, to be so vnthankfull as to yeeld to sinne, being once regenerated, begotten to a lively hope by the Word of God, wch hee still acknowledgeth & euer remembreth to bee so full of grace and saving *Trnth*, that he cannot but obey it in resisting sinne. This is the consideration that God worketh. when hee *writeth the Word* in our hearts, as hee promised, *Ier. 31. 33.* and so keepeth vs from sinne by it. Saint Paul goeth further when he saith, *o I commend you to God, and to the Word of his grace, which is able to build you up, and to giue you an inheritance*

(*) Acts. 20

32.

heritance among them that are sanctified. For hereby he sheweth, that this seed of God, not onely keepes vs from sinning, as Saint John saith, and makes vs obedient thereto, as God * promised; but also buildeth vs vp, and giues vs an inheritance: so great is the power of the Spirit of life which is in Christ, of the Truth, which knowne, freeth. Therefore Saint Paul saith, & God be thanked that ye were the seruants of sinne: but yee haue obeyed from the heart, the form of doctrine, whereto yee were deliuered; or committed to be kept: who are kept by the power (that is, by the Word) of God through faith vnto saluation, saith S. Peter. Thus

* Ier. 31.

33.

(p) Rom.

14.

(q) 1 Pet.

1.5.

P:5

the

the Word freeth from the servitude of sinne.

But that is not all; neither indeed were that enough, if he did not also free vs from the imputation of sinne, who, as the *Apostle* also saith, *were the servants of sinne*, and indeed haue many finnes of infirmitie, though they be not imputed vnto vs that strue against them, but are taken away in Christ, in the Truth that freeth: For such was the promised Couenant. God not onely saith, *This is the Couenant that I will make with them after those dayes: I will write my Law in their hearts, and they shall all know me*; but he addeth, *I will forgive their iniquitie, and I will*

(*) Jer. 31.

31.

remember their sins no more;
and they shall all know mee;
they should know him in
knowing the Word of recon-
ciliation, the Truth that free-
eth from the imputation of
sinne. And indeed; this is
that great grace of G O D;
which bringing saluation,
teacheth vs to deny vngod-
linesse, and the seruice of
sinne, and which he maketh
vs to consider; when hee
worketh obedience in vs.

Thus Saint Paul saith, ^f *All
things are of God; who hath
reconciled vs to himselfe, and
hath giuen to vs the ministry
of reconciliation, to wit. that
God was in Christ, reconciling
the world vnto himselfe, not
imputing their trespasses vnto
them, and hath put in vs the*
Word

(f) 2 Cor.
5.18, 19.

(1) Ioh. 15.
3.

(u) Aug. in
Joan. Tract.
80.

Word of reconciliatiō. viz. the Truth that freeth from the staining imputation of sin, and so reconcileth vs to GOD. And thus indeed Christ saith, ' Now yee are cleane through the Word that I haue spoken vnto you, abide in me, and I in you. " Augustine, Why doth he not say, yee are cleane through the Baptisme wherewith yee are washed, but through the Word that I haue spoken vnto you; saue because in the water also it is the Word that cleanseth? take away the Word, and what is the water saue water? the Word commeth to the element, and that also becommeth a Sacrament, and as it were a visible Word. And indeed so it is: For the Sacraments are
seales

seales of the Couenant, giuen as seales to the Word, for our better assurance in the Word, which was sealed to vs in Christs blood, and in the Sacraments, signes thereof: and so they are not onely a confirmation to vs of what the *Word* giueth, but an outward signe, presenting that benefit to the sense, and a sacred meanes, exhibiting that which the Word and blood afford to our soules, which liue by the Word, *the Spirit that quickneth*, as the body doth by bread; and which are cleansed by the VVord, as our bodies are by the water.

Thus S. Paul saith, *⁊ Christ loved the Church, and gave himselfe for it, that he might
san-*

(⁊) Eph. 5.
25, 26.

sanctifie and cleanse it, with the washing of water, by the Word: that is, by the Truth that freeth, and so cleanseth; because that is the Covenant of G O D, which conveyeth the vertue of his blood to vs: for the blood saueth and cleanseth, as it is the blood of the Testament, the blood of the everlasting Covenant; because Gods eternall Covenant and purpose was, that it should not condemne, nor crie for vengeance, as Abels blood did, but save and cleanse, and be the price of our redemption: The Covenant and Word of God gives it that vertue, because G O D hath given vs his Word that it shall doe so. For thus when
Christ

Christ had spoken of the vertue of his body and blood, hee at last said, * *It is the Spirit that quickneth, the flesh profiteth nothing*: that is, of it selfe, without the Spirit, as Tolet obserueth: * *It is by reason of the Spirit that the flesh is effectuall vnto life; he calleth the Diuinitie, Spirit.* Now the Diuinitie or Spirit to which the flesh is vnited, is the Word, as Christ addeth, *The words that I speake vnto you, they are Spirit*: as if hee said, They are the Spirit that quickneth, and maketh the flesh, and consequently the blood also effectuall vnto life: viz. as it is the blood of the Covenant, as God hath giuen vs his Word that it shal cleanse, and

* Ioh. 6. 63.

(x) Tolet. in Ioh. 6.

(y) *Aug. in
Ioh. tract.
108.*

and therefore as it must
needs doe it, so the Truth
or Word that giueth it this
force, is therefore said to
clense and sanctifie. And
thus indeed our Lord him-
selfe saith, *Sanctifie them
through thy Truth: thy Word
is Truth.* Augustine, *They
are sanctified in the Truth, the
heyres of the New Testament,
of whose Truth the washings
(or sanctifications) of the Old
Testament were figures: and
when they are sanctified in the
Truth, they are verily sancti-
ed in Christ, because hee saith
truly, I am the way, the Truth,
and the life. Also that which
he saith, The Truth shall make
you free; a little after, ex-
pounding what hee had said, If
(saith he) the Sonnes shall make
you*

you free, ye shall be free indeed: that he might shew, that hee first affirmed this to bee the Truth, which hee after affirmed to be the Sonne. What other thing therefore hath hee also said in this place [Sanctifie them in thy Truth,] saue Sanctifie them in mee? At last it follow th. and he ceaseth not to insinuate this more cleerely, * Thy Word (saith hee) is Truth. What other thing hath he said, then $\alpha\gamma\theta$ ego veritas sum, I the Word am the Truth. Surely the Greek Gospell hath $\alpha\gamma\theta$, which also is read there, where it is said, In the beginning was the Word, and the Word was with God, and God was the Word: And truly wee haue knowne that Word to be the onely begotten

* SERMO
INMS.

gotten Sonne, which was made
flesh, and dwelt amongst vs.
Wherefore he might haue put
heere, and in some bookes it is
put, Verbum tuum veritas est :
like as also in some bookes it is
written there, In principio
erat sermo. In the Greeke it
is, both there and heere, with-
out any variety, λόγος, The Fa-
ther therefore sanctifieth in the
Truth, that is, in his Sonne
Iesus Christ, in his onely begot-
ten Sonne, his heyres and co-
heyres. Hitherto Augustine.
And indeed so it is said, ² We
are sanctified in Christ Iesus :
In the Word that sanctifi-
eth, in the Truth that freeth.
Thus the Truth known and
beleueed, freeth from sinne.
This then teacheth vs the
meaning of that place, ³ Thus
it

(2) 1 Cor.
1. 2.

(3) Luk. 24.
46, 47.

it behooved Christ to suffer,
and to rise from the dead the
third day : and that remissi-
on of sinnes should bee preached
in his Name, among all Nati-
ons. In his Name, that is, in
the Word, in the Truth that
freeth : for ^b his Name is
called The Word of God. And
he saith, ^c Hee that beleeneth
not, is condemned, because hee
hath not beleened in the Name
of the Sonne of God. He had
said before, that hee was to
^d be lift up as the Serpent was,
that whosoever beleeneth in
him, should not perish, but
have everlasting life : and yet
hee saith not heere, that a
man is condemned for not
beleeving in that death, but
for not beleeving Gods
Word, which assureth life
and

(b) Reu.
19. 13.

(c) Ioh. 3.
18.

(d) Ver. 14.
15.

(c) A^c. 13.
39.

(f) Ioh. 15.
3.

(g) Isa. 53.

and freedome in that death and blood-shedding, for not beleeuing *in the Name of the Sonne of God, (viz.) in the VVord, in the Truth that freeth, and that saith, I am the Truth.* ^c And by him (saith Saint Paul) all that beleue are iustified from all things, from which yee could not be iustified by the Law of Moses. As he saith, *The Truth shall make you free.* ^f Yee are cleane through the Word that I haue spokē to you: So the Father saith, ^g By his knowledge shall my righteous seruant iustifie many: that is, by his Doctrine concerning his incarnation, person, office, resurrection, &c. in which is all sauing knowledge: by the Truth that freeth:

freeth: no other doctrine or word but his will iustifie and saue: which therefore must needs bee included in Saint *Peters* intent, when he saith, ^h*There is no other name giuen vnder heauen, whereby we must bee saued.* For if it were as some Papists thinke, that the very Name *Iesus* saueth, they must yet remember, that this *Name* was giuen with respect to the sauing vertue, whereby hee should saue his people; and that was not onely by his blood, but also by the Co-uenant in his blood, by his Word that *saueth*, as *Peter* sheweth, *Acts* 11. 14. by the Truth that freeth, by the *diuine* nature, as well as the *humane*: and so hee is
Iesus

(h) *Act. 4.*
 12.

* See below.

(i) 1 Ioh. 1.
6.

Iesus a Sauour, both as God and Man; and indeed, as God and Man one person: hee is *Iesus* a Sauour, in respect of both natures: which conuinceth the Papists of folly, who thinke it sufficient to saluation to * name *Iesus* often, though they know not his Doctrine, though they know not the Truth that freeth: That they looke not after: they walke in darknes, not in the *Light*: a question therefore it may be, whether they be Christs Disciples indeed, or free indeed. For S. *Iohn* saith,ⁱ *If we say that we haue fellowship with him, & walk in darknes, we lye, and doe not the Truth. But if wee walke in the light, as he is in the light, wee haue fellow-*

fellowship one with another, & and the blood of Iesus Christ his Son clenſeth vs frō all ſin: as if he ſaid, otherwiſe not. But therefore true it is, that they that are Diſciples indeed, they are free indeed, they know the Truth, and the Truth make them free. Such as are but Diſciples in ſhew, they haue their freedome accordingly: they continue not in the Word, they receiue not the loue of the Truth, that they may be ſaued; much leſſe know the Truth: and therfore the Truth doth not make them free. For (as ye ſee) no other Word can doe it, but the Word and Truth of G o d, which only is the VVord of reconciliation: Neither is there ſalua-

(4) Ioh. 20.
23.

saluation in any other : for there is none other name vnder Heauen giuen among men, whereby wee may bee saued or freed. VVhen therefore Christ saith to Peter, and to the other Apostles, ^k *Whose soeuer sinnes ye remit, they are remitted vnto them, and whose soeuer sinnes yee retaine, they are retained. Whatsoeuer ye shall binde in earth, it shall be bound in heauen; and whatsoeuer ye shall loose on earth, it shall be loosed in heauen ; it must needs bee vnderstood, that they should doe it by preaching the Truth that freeth, and by administering the Sacraments, as scales thereof, by making men know the Truth that freeth. For, saith Paul, ^l To them was*

(1) 1 Cor. 5.
18.

com-

committed the Ministerie of vers. 19.

reconciliation: that is, the Word of reconciliation; as it followeth there; and that is the Truth that freeth: and the same therefore was the key or keyes whereby they loosed sinnes, as Christ did.

Wherefore Saint Paul said a little before, ⁿ Not that wee are sufficient of our selues, to thinke any thing as of our selues; but our sufficiencie is of God, who also hath made vs able Ministers of the new Testament, not of the Letter, but of the Spirit which giueth life: and consequently free-eth or looseth: The Truth freeeth, as he saith after, ^m The Lord is that Spirit, and where this Spirit is, there is libertie. Herein then God that made

(n) Chap.
3.5.6.

(m) Ver. 17.

Q

them

(c) Luk. 11.
52.

(p) Mark.
16. 16.

them able, gave them the key of loosing. Christ saith, that the Pharises and Lawyers ° *tooke away the key of knowledge*; but to the Apostles and Ministers of Christ were given the keyes of knowledge, vnderstanding, and assurance, while they preach the Gospell, to make men know the Truth, and say, as our Saviour bade them, *p Hee that beleueth, and is baptiz'd, shall be saued; and he that beleueth not, shall bee damned*; and while as keepers and administrators of the Seales, they seale this both to the one and to the other in the Sacraments.

And thus did the Fathers vnderstand the keyes; as *Tertullian* said, to *Elutherius* Bishop

Bishop of Rome, 9 If thou
 presume by this place to have
 the power of remitting sinnes;
 know, that Saint Peter did put
 the key into the locke, when he
 said, Men of Israel, heare
 these words, Iesus of Nazareth
 &c. That is to say, when he
 preached the Gospell, and
 remission of sinnes, to those
 that embraced the Truth
 that freeth; and so indeed it
 is said expressly there, * Then
 they that gladly received the
 Word, were baptized: that is,
 for remission of sinnes, as it
 is there, vers. 38. and so that
 remission was sealed to them
 in the Sacraments, which
 before was preached to
 them in the Word that free-
 eth, as hee saith after to o-
 thers, * Him hath God exal-

(q) Tert. de
 pudicitia,
 cap. 21.

Acts 2.28.

(r) Ver. 48.

Ver. 38.

* Chap. 5.

ted to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Him; It is hee the Truth then that freeth, and they only loose mens finnes, by preaching that Truth that freeth: viz. that he pardoneth and absolveth all them that truly repent, and unfainedly belecue the Word; and by administering the Sacraments, as seales thereof; to belecuers, as hee saith expressly to *Cornelius* and his company, *To him give all the Prophets witnesse, that through his Name, whosoever beleueth on him, shall receive remission of finnes. Through his Name, that is, through the Word, the Truth; for his Name is called The Word of*

(Act. 10.
13.)

of God: and he sheweth himselfe to bee the Truth that freeth; and so, as *Peter* sheweth, the Angell said to *Cornelius*,² *Hee shall tell thee words, whereby thou and thy house shall bee saved.* Thus then did Saint *Peter* vse the keyes, and loose sinnes. *St. Ambrose* saith, ^u *That this key in the Iewish Church, was the Doctrine of the Prophets, which the Pharises neglected to distribute, as Christ saith, Woe unto you, Pharises, &c.* And therefore saith *Durand*, ^w *This key in the Apostles and Ministers, is the power of remitting sinnes, in as much as by the Ministry of the Word & of the Sacraments, they open the Kingdome of Heauen. Not* (saith *x Ferus*) *an earthly po-*
wer,

(t) Chryp.
11. 14.

(u) Amb.
in Psal. 51.
3.

(w) Durand.
in lib. 4.
Sentent. d.
13. q. 1.

(x) Ferus in
Mat. cap. 16.

(y) Hierō. in
Mat. c. 16.

(z) Idem in
Esa. cap. 14.

wer, no ner yet spirituall, after
their owne appetite and liking,
but in as much as they exercise
their calling, in administering
the Word and Sacraments.
Which Saint Ierome also so
expounds against the abuse
in his time, y The Priests and
Bishops, not understanding
this place, arrogate to them-
selues something of the Phari-
saicall haughtinesse, either for
the condemning the innocent,
or for absolving the faultie.
But, as he addeth, the Bishops
doe no otherwise binde and
loose, then the Priest under
the Law made the cleane and
uncleane, by declaring who
were so. And in another
place, z The Apostles doe loose
by the Word of God, by the Te-
stimony of Scriptures, & by ex-
hor-

hortation to vertue, &c. Now whereas the Papists thinke the keyes were giuen to Peter alone, and if to others, from him, and vnder him, *Ferns* confutes that, while on the words, *I will giue vnto thee the keyes, &c.* he obserueth that ^a Christ doth promise to giue them in time to come; he did not giue them in this place: let vs see then when he giueth the keyes, and it is but in one place, *Ioh. 20.* where he saith, *Receiue yee the holy Ghost, whose soeuer sinnes yee remit, &c.* But (saith hee) they are here promised to Peter, and yet hee hath giuen them to all. Which he proueth by *S. Ieromes* testimonie: and indeed most of the Fathers shew as much, as *Monsieur*

(a) *Herm. in
Mat. c. 16.*

*Plession
the Church,
c. 7.

du Plesses hath well * obser-
ued. The truth is, they are
promised to him, lest hee
should not bee thought to
haue them as well as the rest,
seeing Christ presently said
to him, *Goe behinde me, Sa-
tan*; and he should after *denie
him thrice*. And with the like
reason, Christ saith thrice
to him, *Feede my sheepe*, to
wipe off the shame and scan-
dall of his three-fold deniall;
as the same *Plesses* prooueth
there out of the Fathers.
Thus saith *Ferns*,^b *Thou seest
what the keyes are, now let vs
see their vse: neither did they
remit sinnes simply, and by
their alone consent, &c. but by
certaine meanes, and they truly
are expressed in Matthew and
Marke, Go teach all nations &
bap.*

(b) Ferns
Episcopus.

baptize, &c. Hee that beleue-
 neth and is baptized, shall bee
 saued, &c. The which two
 things whosoever receiveth,
 may bee sure that the King-
 dom of heaue is open vnto him,
 and that his finnes are remit-
 ted: neither find I any thing
 giuen in charge for vs to fol-
 low their power, but these two.
 And so indeed Christ saith
 to Paul, I send thee to opē their
 eyes, and to turne them from
 darkenesse to Light, and from
 the power of Satan to G. O. D.,
 that they may receiue forgie-
 nesse of finnes, and inheritance
 among them which are sancti-
 fied through faith that is in
 me. Lo, remission of finnes
 through faith that is in mee,
 viz. in the Truth that free-
 eth. This therefore is as much.

(c) Act 26.
 17.

as if he had said to *Paul*, I
 gine thee the keyes of the
 Kingdome of heaven; the
Word of reconciliation, and
 therein the key of loosing,
 the key of Knowledge to o-
 pen their eyes; the keyes of
 Grace and power, to turne
 them from darkenesse to
 Light, &c. to see the *Word*
 of reconciliation, the Truth
 that freeth. It is the Truth
 that bindeth and looseth.

I That bindeth while it
 saith, d He that beleueth not,
 shall be damned. Yea, e He is
 condemned already, because he
 hath not beleued in the Name
 of the onely begotten Sonne of
 G O D: viz. on the Word,
 Rev. 19. 13. which was con-
 firmed to some vnbeleuers
 by *Paul* & *Barnabas*, f when
 they

(d) Mark.
 16. 16.

(e) Ioh. 3.
 18.

(f) Acts
 13. 5.

they shooke off the dust of their feet against them. Which also is sealed to such in the Sacraments, if they receiue. Obstinate Heretickes, and profane persons are indeed further bound by Excommunications, as 1 Tim. I. 20. and 1 Cor. 5. 4.

2 That looſeth, while it saith to beleeuers; *Hee that beleeueth and is baptized, shall bee ſaued*: and as our Lord himſelte ſaith here; *He shall know the Truth, & the Truth shall make him free: If the Son (viz. the Truth) shall make you free, yee ſhal be free indeed: as if he ſaid, otherwiſe not: and no other freedome is a true freedome, but that which the Truth giueth: nor can any man rightly free*

Ioh.

(c) Siluest.
Pri. cont.
Luther,

free from finnes, vnlesse he doe it by making knowne the Truth that freeth. But this Truth is declared in the holy Scriptures, as yee saw prooned. Whence wee may see first the contradicting blasphemy of a *Romanist*, *Siluester Prierias*, Master of the Popes Palace, who saith, & *Pardons are not knowne to vs by the authority of the Scriptures, but by the authority of the Church, and Bishop of Rome, which is greater.* For this is in effect, as if he said, Pardons are not knowne to vs by the authority of Christ, the Word, the Truth that freeth, as he is reuealed in Scriptures, but by the authority of the Church and Bishop of Rome, which is greater.

greater. And all Papists seem to be of the same opinion; or why else doe they seeke pardons in the sentence of their Popes and Priests, and not rather in Christ the *Truth* reuealed in the holy Scriptures? They laugh at vs, as at Heretickes that lie bound in our sinnes, and haue no true meanes of remission and freedome; when God knowes we might rather laugh at them, that look not after that Truth which onely freeth: howsoeuer I hope it will be granted, that the freedome which our Sauiour assureth to such as continue in his *Word*, is a true freedome: as he saith, *Ye shall know the Truth, and the Truth shall make you free.*

There

There can be no truer spirituall freedome, nor indeed any other then what the Truth giueth; if the Truth giue it not, how should it be true? if he giue it, how false? wherefore hee addeth, *If therefore the Sonne, (viz. the Truth) shall make you free, ye shall be free indeed.* As if hee said, otherwise not.

Whence in the second place we may see, that the Papists, who continue **not** in the Word, who *receiue not the loue of the Truth*, and therefore are not his Disciples *indeed*, must needs haue their freedome accordingly. The Pope takes on him to giue Pardons and Indulgences for diuers thousands of yeeres, to some more, to some

some lesse, and to some freedom from all sinnes; not for knowing and beleeuing the Truth: for hee will not haue them to come to the knowledge of that, lest the gaine of his Indulgences, Pardons, Masses, and Merits, should fall to the ground; but for other their wil-worships, satisfactions, penances, prices, pilgrimages, and seruices neuer required in the Word, and sometimes for rising against their owne Kings, or fighting against such as continue in the Word, and will not receiue his contrary doctrines: and therefore surely he cannot be Christs Vicar, who onely freeth by making the Truth of God knowne, and by sealing

Relation
of the Re-
ligion v-
sed in the
West.

ling the same to vs in his
bloud, and in the Sacra-
ments, signes of the Testa-
ment and bloud that free vs.
That the Pope takes on him
to free by other meanes, as
it is well knowne to all Pa-
pists; so it hath bene mani-
fested to vs, by an eye-wit-
nesse of their doings in his
Relation of the *Religion used*
in the West, m. n. s. where he
saith, In the *Ermitanes* of
Padua, their Preachers
publish pardon of plenary
indulgence from Bap-
tisme, to the last confessi-
on, with eight and twen-
ty thousand yeares over
for the time ensuing. The
pardon of *Alexander* the
sixt, for thirty thousand
yeares; to whomsoever
be.

"before the *Altar* of our
 " *Lady*, shall say a peculiar
 " *Aue Marie*. At the Se-
 " pulchre of Christ in *Ve-*
 " *nice*, there is hanged in a
 " Printed Table, a Prayer of
 " *St. Augustines*, a very good
 " one indeed, with indul-
 " gence for fourescore and
 " two thousand yeeres,
 " granted by *Boniface* the 8.
 " and confirmed by *Bene-*
 " *dict* the 11. to whosoeuer
 " shall say it, and that for
 " euery day, *toties quoties*,
 " &c. At *Padua* (saith hee)
 " I heard a reuerend Father
 " preach at large, the holy
 " History of the Diuine
 " pardō of *Sisa ab omni culpa*
 " & *pæna*, granted by Christ
 " in person at our *Ladies*
 " suite, vnto Saint *Francis*,
 " ex-

“ extending to all such, as
“ having confessed & com-
“ municated, should pray in
“ St. *Francis* Church there,
“ yet sending him to his Vi-
“ car, Pope *Honorius*, that
“ then was to passe it; which
“ pardon is since enlarged
“ by *Sixtus* the fourth and
“ fift, (which both were
“ *Franciscans*) to all Lay
“ Brethren and Sisters that
“ did weare Saint *Francis*
“ *Cordon* in what place soe-
“ uer. *Gregorie* the 13. hath
“ granted to the *Carmine* at
“ *Syenna*, for euery masse
“ said there at the *Altar* of
“ the *Crucifix*, the deliuey
“ of a *Soule* out of Purgato-
“ ry; to the *Carmine* at *Pa-*
“ *dua* more liberally : for to
“ euery one that shall say
“ se.

"seuen *Aues*, and seuen *Pa-*
 "ter *nosters*, before one of
 "their **Altars** on the
 "Wednesday in *Easter-*
 "weeke, or kisse the ground
 "before the Altar of the
 "blessed Sacrament, with
 "the vsuall prayers for the
 "exaltation of the Church,
 "extirpation of heresie, and
 "vnitie of the Christian
 "Princes, plenary indul-
 "gence for himselfe, and
 "deliuey of what Soule out
 "of Purgatory he pleaseth.
 "To the Fraternity of the
 "Altar, of the conception
 "of our Lady in *Duamo*, or
 "the *Cathedrall Church* in
 "*Padua*, confessing and
 "communicating at their
 "entring into that societie,
 "full remission of their sins
 "at

“at the houre of their
“death, naming but *Iesus*
“with their mouth, or if
“they cannot, with their
“heart. The like is ordina-
“rily grāted to all other fra-
“ternities. To euery Priest
“as often as he shall say five
“Printed lines, importing
“that he will offer vp the
“precious body of our Sa-
“uiour, so many fifty yeeres
“pardon. To the *Fryers*
“and Lay Fraternities of
“both Sexes of the *Carmines*
“in *Sienna*, for euery time
“that they are present at
“their solemne Processions,
“plenary Indulgences for
“all their sinnes past, and
“40 yeeres and 7 dayes o-
“uer to some for to come.
“But there are Indulgences
“more

“ more free, and lesse restrai-
“ ned then for time, place
“ or duty ; to giue them by
“ grant from Pope *Iohn* the
“ 20. for euery inclining the
“ head at the name *Iesus*, 20
“ yeeres pardon: a matter in
“ *Italy* not at this time vn-
“ practised. All *Altars* of
“ station, which are in very
“ great number, haue their
“ certaine perpetuall Indul-
“ gences indifferent for all
“ times ; sundry crosses gra-
“ uen in pauements of their
“ Churches, haue Indulgen-
“ ces for euery time they
“ are kissed, w^{ch} is so often
“ by the deuouter Sexe, that
“ hard marble is worn with
“ it. The third and fourth
“ masse. (as they say) is a
“ preseruatiue and ransome
“ O

" of his Parents from Pur-
 " gatory, yea, though they
 " should bee sung without
 " any such intention; which
 " causeth many wary men,
 " which would be sure from
 " Purgatory, to make some
 " one of their sons a Priest al-
 " waies. The laying of Beads
 " over with a Meddall or
 " other trinket of the Popes
 " benediction appendant,
 " getteth plenary indul-
 " gence, and deliuey of
 " what Soule out of Purga-
 " tory one pleaseth.

Poore deluded Soules,
 how are they made beleue
 that they are freed, without
 once looking to the Truth
 that onely maketh free? for
 thus *they are tossed to and fro,*
and carried about with every
wind

Ephes. 4:

wind of doctrine by them, who
* while they promise men liberty, are themselves the servants of corruption. The Pope doth also otherwise take on him to make free; as to free men from their oathes and alleageance: but this is not free indeed: for it hath cost many a man his life, if not his Soule to boot. Surely it is a very great freedom to be free from these freedoms, by continuing in the Word, and knowing the Truth that freeth vs from them; from the marke of the Beast, and the eternall punishment annexed or assured thereto. These are so farre from freeing men from their finnes, that in all reason they must needs plunge them

* 2 Pct. 2.
19.

them deeper into sinne, they are so farre from the reuealed Truth that onely freeth. But howsoeuer it fareth with them, yee see, that to them that continue in the Word, Christ saith, *Yee shall know the Truth, and the Truth shall make you free*; and that as yee see, is from the seruitude and imputation of sin: this is the principall immunity; & to this they may all be referred. But for as much as error and ignorance are sinnes, and such as draw after them Godsh^h wrath, it must needes be here meant, that the Truth freeth vs from these; and indeed the holy Scriptures shew as much.

(b) 2 Thes.
1. 7, 8, &c.

2 The Truth then known
and

and beleueed, freeth vs from the darke prison and stumbling wayes of ignorance and errour. For this is that which was expresly promised, *Isa. 42.* ⁱ *I will giue thee for a conenant of the people, for a light of the Gentiles, to open the blind eyes, &c.* ^k *I will bring the blind by a way they knew not, I will lead them in pathes that they haue not knowne, I will make darkenesse light before them, and crooked things straight: See Chap. 49. 9, 10. chap. 61. 1. Also chap. 40.* ^l *The crooked shall be made straight, & the rough places plaine. And chap. 52.* ^m *All the ends of the earth shall see the saluation of our God: which places are applyed by the ⁿ Euangelists,*

(i) *Isa. 42. 6.*

(k) *Ver. 16.*

(l) *Chap. 40. 4.*

(m) *Chap. 52. 10.*

(n) *Luke 3. 5, 6.*

(o) Joh. 12.
3.

* Ephes. 4.

(p) Joh. 3.

to the times when the Gospel began to be revealed. And how absolutely necessary true knowledge in Christ is unto all, our Saviour himselfe sheweth, when he saith to the Iewes, *° Yet a little while is the Light with you : walke while yee haue the Light, lest darkenesse come vpon you : for he that walketh in darkenesse, knoweth not whither he goeth ; to heauen, or to hell ; but is * tossed to and fro with euery wind of doctrine, by the sleight of men.* For what good assurance can he haue of God, without the knowledge of his Light and Truth which if hee neglect to know, he must heare what Christ saith, *p This is the condemnation, that Light is come into*

into the world, and men loued
darkenesse more then Light.

¶ If a man walke in the night,
he stumbleth. We haue seene
aboue, that since Adams fall,
all men are by nature in
darknesse. But for the com-
fort of the Elc^a, hee saith,
¶ I am come a Light into the
world, that whosoener belee-
ueth on me, should not abide in
darkenesse. ¶ He that followeth
me shall not walk in darknesse,
but shall haue the light of Life.

But some man will say, He
is ascended, and his Apostles
are dead, how then shall we
know him to be freed by him
from ignorance and errour?
St. Iohn telleth vs, when hee
saith, ¶ We beare witnesse, and
shew vnto you that eternal life,
which was manifested to vs.

R 2 That

(q) Chap.
11. 10.

(r) Ioh. 12.
46.

(s) Chap.
8. 12.

(t) 1 Ioh.
1. 2, 3.

(u) Chap.
3.13.

(w) Ephes.
3.4.

(x) 2 Cor.
3.4, 5, 6.

That which we haue seene and heard, declare we vnto you, (viz. in these our writings) that ye also may haue fellowship with vs, viz. in the knowledge of the Truth. u These things haue I written vnto you that ye may know, &c. S. Paul is plaine in this point, when he saith to the Ephesians of his writings; w Whereby when ye read, ye may vnderstand my knowledge in the myserie of Christ, which in other ages was not made knowne. But because this point hath beene touched before, I will not vree many proofes, but onely Locke a little further on that place, 2 Cor. 3. very pertinent to this purpose: Where S. Paul saith, x Such trust haue we through Christ

to Godward, not that wee are sufficient of our selues, to think any thing as of our selues; but our sufficiency is of God: who also hath made vs able Ministers of the New Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giueth life. In the five next verses hee comparèth the glory of the ministration of the Law written in stones, seene in Moses face, with the glory of the ministration of this Testament or Spirit, and then addeth: *1* Seeing then that wee haue such hope, (viz. that wee administer such a Testament) we vse great plainnesse of speech. *2* And not as Moses, who put a vaille ouer his face, that the children of Israel

(y) Ver. 12.

(z) Ver. 13.

could not stedfastly looke to the end of that which is abolished.

They could not see : that which was shadowed forth in the Law, they could not looke so farre therein, as to see Christ the end, the scope of the Law. The Truth that freeth, was shadowed therein, but they could not thereby see it.

(a) Ver. 14.

^a But their mindes were blinded, for untill this day remaineth the same vaile untaken away, in the reading of the Old Testament; which vaile is done away in Christ the Truth that freeth others:

(b) Ver. 15.

^b But euen unto this day, when Moses is read, the vaile is upon their heart; so that their heart cannot vnderstand by reading:

(c) Ver. 16.

^c Neuerthelesse when it (their heart.) shall turne to the

the Lord, the vaile shall be taken away. Then they shall not see the letter onely, but the Spirit also that giueth life. d Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty; there is no such vaile vpon the heart, no such blindness of mind, but in reading, wee know the Truth, and the Truth makes vs free from such ignorance and error: wee are not so bound and vailed in reading; e But wee all with open face, beholding as in a glasse the glory of the Lord, (viz. this glorious Word, the Spirit that giueth life) are changed into the same Image frō glory to glory, euen as of the Lord the Spirit; the Truth that freeth, as hee

(d) Ver. 17

(e) Ver. 18.

(f) Chap.
4.6.

(g) Jer. 31.
34.

is read or preached: for therein we behold him as in a glasse: for, saith *Paul*, & *God*, *who commanded the Light to shine out of darknesse, hath shined in our hearts, to give the Light of the knowledge of the glory of God in the face, (viz. which is in the face) of Iesus Christ.* They shew the same eternall life, as *Iohn* saith, 1 *Ioh.* 1. 2. and so that which God promised, & *they* *shal all know me from the least of them, to the greatest of them,* is thus performed. Where by *All*, yet is meant some of all degrees, all the Elect, *all wee*, saith *Paul* there to the *Corinthians*. A speciall priviledge, proper onely to such as continue in the *Word*, and are true Disciples *indeed*;

indeed; they shall know the Truth, and the Truth shall make them free, not others. Wherefore indeed he saith, *h Bind up the Testimony, seale up the law amōg my Disciple.* To them it is said, *he shall be a sure foundation: i And hee shall be for a Sanctuary; but to others, for a stone of stumbling, and Rocke of offence to both the houses of Israel. (even to them, saith S. Peter, which stumble at the Word, being disobedient, whereunto they were appointed, 1 Pet. 2.8.) And many among them shall stumble and fall, and be broken, and be snared and taken, viz. in error; they should not see and perceiue in hearing and reading the Word, to bee freed or led by it; but as it*

(b) Isa. 8.
16.

(i) Ver.

Ver. 15.

- (4) Ver. 20 follows there, ^kThey could not speake according to this Word, because there is no Light in the; they shall passe through it, hardly bestead and hungry; they shall fret themselves; and curse their King, and their God, and looke upward. And they shal looke vnto the earth, and behold trouble and darke-nesse, dimnesse of anguish: and they shall be driuen to anguish. And as it is in another place,
- (5) Isa. 28. 19. ^lIt shall be a vexation onely to vnderstand the report: or that they cannot vnderstand, when yet hee shall make others to vnderstand doctrine.
- (m) Ver. 22 ^m Now therefore (saith he) bee not mockers, lest your bands be made strong; and ye be not only bound by conquerors, but euen fast bound in ignorance and

and error, lest God send you strong delusions; and ye be overcome & fast bound by the arguments and devices of Hereticks.* *For of whom a man is overcome, of the same is he brought in bondage.* But the Truth knowne and beleueed, freeth the Elect, all true Disciples from this ignorance & error, as ye have seene proued out of 1 Iohn 2. 14, 20, 24, 27, &c. & other places; Christ saith: *To the poore the Gospel is preached, And blessed is he, whosoever shall not be offended in me, viz.* in me the Word preached or receiued: because Hereticks would contest against the Truth that freeth. These *stumble at the Stone*, in stumbling at the Word, and are offended in Christ. 3 The

* 2 Pet. 2.
19.

(1) Luke 7.
22, 23.

(o) 1 Tim.
4.1, 2, 3

3 The *Truth* known and beleueed, freeth from scruples, doubts, and feares in fundry things; as in example about mariage & abstinence frō meats. The *Apostle* saith, there would come seducing spirits, *forbidding to marry, and commanding to abstaine from meats, which God hath created to bee received with thanksgiuing of the which beleue and know the Truth*: to shew that they, knowing the *Word* of God, see therein the lawfull vse of these things, and are not snared and troubled about them: whereas some that doe not so well beleue and know the *Word*, weane somewhat to Teachers of other doctrine, and so come either to error, or

to teele many needlesse
feares and scruples, whereby
their consciences are snared;
and that which is no sinne to
others which know their
owne freedome in such
things, becomes sinne and
bondage to them, while
they thinke it vnlawfull, as
the Apostle sheweth in the
case of the difference of
meats: for *whatsoever is not
of faith, is sinne*. The like may
be said in many other cases;
and sometimes in points of
faith, as about which there
are great differences & dis-
putes, while some men think
things vnlawfull and erro-
nious, which are lawfull and
according to Truth; by wch
Truth wee are indeed freed
from straining at a Gnat, and
swallowing a Camel.

(p) Rom.
14.23.

(9) 1 Co.
2:15.

* Colloſ 2.
16, 18. &c.

ſwallowing a *Caſell*: others
thinke other things lawfull
and according to truth, wch
yet are vnlawfull and errone-
ous. which commeth to
paſſe for want of a carefull
continuing in the hearing of
the Word, and praſtice of
the ſame: in which whoſo
continueth, ſhall know the
Truth, and the *Truth* ſhall
make him free. ¶ Hee that is
piritual, diſcerneth all things:
his ſoule and conſcience
groaneth not vnder thoſe
heauie burthens of humane
traditions about *meate or*
drinke, * *an holy day*, or *new*
moone, or *voluntary humility*,
or *worſhipping of Angels*; nor
any of them are matters of
faith & ſaluation with him.
In that ſence he is not ſubieſt

to

to such ordinances, *Touch not, taste not, handle not*; as finding them not to bee the Word of God, but precepts and doctrines of men: *which things only haue a shew of wisdom in will-worship and humilitie*, and neglecting or punishing the body. The Papists are in great bondage vnder such cōmandements and doctrines of men, while they thinke themselves so tyed in conscience to *pilgrimages, penances, fasts, whippings, voluntary pouerty, Lents, holy-daies, worshipping of creatures*, contrarie to the Truth preached by S. Paul, who saith, *Wherefore if ye be dead with Christ from the rudiments of the world: why, as though living in the world, are*

(r) Ver. 23.

(s) Ver. 20

ye

(1) Chap.
3.1.

* Gal. 4.

(u) Ver. 9:

ye subiect vnto ordinances?
Touch not, taste not, &c. * If
 then yee bee risen with Christ,
seeke those things that are a-
boue; not these which are of
 the earth: and to the * *Gala-*
tians, who thought them-
 selues subiect to some cere-
 monies of the Law, (to wch
 indeed the *Iewes* vnder the
 Law were subiect, as *Sonnes*
 vnder age are subiect to Tu-
 tors and gouernors; the Law
 being a *Schoolmaster* to bring
 vs to Christ:) u But now (saith
 he) after ye haue knowne God,
 or rather are knowne of God,
 how turn ye again to the weake
 and beggerly rudiments, wher-
 unto yee desire againe to bee in
 bondage? He calleth them
 weake and beggerly teachers
 now, when the Truth which
 they

they figured was manifested, their use, which was to prefigure, abolished, & they made to know God in the Truth revealed: whereby we are freed from being Disciples to those rudiments, & that by Christ the Truth that makes us free, and to be now his *Disciples indeed*, not theirs. *Stand fast therefore* (w) Gal. 5. 1. *(saith he) in the liberty wherewith Christ hath made us free, and be not intangled againe with the yoke of bondage.* And if it may be said of these rudiments of the Law, which God appointed to last for a time, that they are beggerly; and of them that are subject to them, that they are in bondage; and that some were so in *Pauls* time; How much more

more of those of the Papists, that were neuer appointed of God, but are the meere devices and precepts of men: Their bondage must needes be much greater. But blessed be God, we are freed from thē, by knowing the *Truth*.

4 The *Truth* known and kept, freeth from temporall plagues & punishments: for so saith *x* *hee that is holy and true: I thou hast kept my Word, and hast not denyed my name. Because thou hast kept the word of my patience. I will also keepe thee from the houre of temptation, which shall come upon all the world to try them. Whereas on the other side it is said, y The Lord hath a controuersie with the Land, because there is no knowledge of God. My people*

(x) Reu. 3.
7, 8 10.

(y) Hof. 4.
1. 6.

ple are cut off for want of know-
ledg. Because thou hast rei-ected
knowledg I wil also rei-ect thee;
&c. * Let no man deceiue you
with vaine words: for because
of these things commeth the
wrath of God, &c. They ther-
fore that would not haue a
people taught in the know-
ledge of the holy Scriptures,
that are off-eded at the Word
preached, or manifested in
writing, they would in effect
haue them in all this danger
and bondage; far worse then
the Egyptian bondage: they
that would hinder preaching,
and reading of good books;
or with Balaam, would lay
the stumbling block of corrup-
tion or false doctrine before
men, they in effect endeavour
to bring the wrath of God
vpon

* Eph. 5.6.

(2) 2 Chr.
13.2.

Heb. 1. 3.

(b) Rom. 1.

(c) 1 Pet. 1.
5.

vpon a people, that hee may forsake them, because they continue not in his *Word*. They know that the Prophet saith true, *z Heare ye me, Asa & all Iudah: The Lord is with you, while ye be with him: and if ye seeke him, he will bee found of you: but if yee forsake him, he wil forsake you.* If then you keep his *Word*, his *Word* will keepe you: for as the Scripture saith, *All things are upheld by the Word of his power: His Truth shal be thy shield & buckler.* The *Word* is ^b the power of God to saluation, to all true beleeuers, ^c who are kept by the power of God through faith vnto saluatiō. The same is the Name of the Lord, to wch we may flee in distresse, as to a place of strength; where-

whereof the Wiseman speaketh, saying, ^d *The Name of the Lord is a strong Tower, the righteous runneth to it, and is safe.* And the Psalmist, ^e *The Name of the God of Iacob defend thee.* And God himself, ^f *Because he hath set his loue upon me, therefore will I deliuer him: I will set him on high, because hee hath knowne my name: He shal call vpo me, &c.*

(d) Pro. 18.
10.

(e) Psal. 10.
1.

(f) Psal. 91.
14.

5. The Truth knowne and receiued, freeth from the marke of the Beast, and from eternall condemnatiō at the Day of Iudgement. For if men receiue the loue of the Truth, God wil not send thē strong delusions &c. But Christ saith, ^g *He that heareth the Word & beleeueth, hath euerlasting life, and shall not come*

(g) Ioh. 5.
24.

into

(h) Chap. 6.
40.

into condemnatiō, but is passed from death to life: ^h And this is the will of him that sent me, that every one that seeth the Son, (*viz.* vnderstandeth the Word, knoweth the Truth) & beleeueth on him, may haue euerlasting life: and I will raise him up at the last day: he shall neuer perish Whereas on the contrary he assureth damnation to such as reiect the Word, or take the marke of the Beast *Ioh. 12. 48. Rev. 14. 9.* which they are like to know to their extreme cost. ⁱ when the Lord Iesus shall be reuealed from heauen with his mighty Angels, In flaming fire, taking vengeance on them that know not God, and that obey not the Gospell of our Lord Iesus Christ; who shall be punished

(i) 2 Thes.
1. 7, 8, 9, 10,
see also
Heb. 12. 2.
&c.

shed with everlasting destruction, from the presence of the Lord, and from the glory of his power, when hee shall come to be glorified in his Saints, and to be admired in all them that beleue: because these his Saints know the Truth, and the Truth maketh them free.

He is the Word, the Truth, as ye haue seene. And therefore pray there with the Apostle, ^k That the Name of the Lord Iesus Christ may be glorified in you, and ye in him, according to the grace of God, & the Lord Iesus Christ. And as he saith after, I Finally, my brethren, pray for vs, that the Word of the Lord may haue free course, and be glorified, euen as it is with you: and was, Act. 13. And as the Apostle saith,

(k) Ver. 11,
12.

(l) Chap. 3.
1.

Act. 13. 48.

(m) Colof.
1. 10, 11, 12,
13.

ſuch vnto the Colofſians,
in 7 hat ye might walke worthy
of the Lord, to all pleaſing, be-
ing fruitfull in euery good
worke, and increaſing in the
knowledge of God: ſtrength-
ned with all might, according
to his glorious power, vnto all
patience and long ſuffering
with ioyſulnes: Giuing thanks
vnto the Father, which hath
made vs meete to be partakers
of the inheritance of the Saints
in light: who hath deliuered
vs from the power of darknes,
and hath translated vs into
the Kingdome of his deare
Sonne.

FINIS.

Faults eſcaped.

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